The Englisſh Myrror.

A REGARD

Wherein al eſtates may behold the *Conqueſts of Enuy:*

Containing ruine of common weales, *murther of Princes, cauſe of hereſies, and* in all ages, ſpoile of deuine and humane bleſsings, vnto which is adioyned, *Enuy conquered by vertues.*

Publiſhing the peaceable victories obtained by the Queenes moſt excellent Maieſty, againſt this mortall enimie of publike peace and proſperitie, and laſtly *A Fortris againſt Enuy,*

Builded vpon the counſels of ſacred Scripture, Lawes of ſage Philoſophers, and pollicies of well gouerned common weales: wherein euery eſtate may ſee the dignities, the true office and cauſe of diſgrace of his vocation.

A worke ſafely, and neceſſarie to be read of euerie good ſubiect.

By George Whetſtones *Gent.*

Malgre.

Seene and allowed.

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E nuy in vaine thou warreſt with our Queene,
L ight of the Weſt, which through the world is ſeene,
I oue in his ſtrength with her ſtill armed goes.
Z eale is ſword wherewith ſhe woundes her foes.
A bundance, peace, power, and happy raigne
B laze foorth her fame: the world can not contayne
E lect to be, the meruaile of this time.
T o ſtoupe his pride, that ore Emprors did clime,
H elp and refuge to forraigne Realmes in thrall,
A t home, abroade, each where her foes do fall.

R enowne our Queene her diademe doth giue,
E lizabeth alone in peace doth liue:
G lory of God, moſt bleſſed Prince aliue.
I mage of grace, in whome all vertues thriue.
N o death vpon her memorie may feede,
A Phenix right, but one, yet neuer dead.

To the moſt vertuous Princeſſe, our gratious ſoueraigne Lady Elizabeth, by the *grace of God of England France and Ireland Queene*, defender of the fayth, &c. be heaped the true rewards of *her Maieſties moſt pretious vertues.*



Oſt vertuous Queene, albeit my abilitie be farre vnable to preſent your Maieſties due, the fruites of this olde law, *non accedat in conſpectu meo inanis*, zeale yet vanquiſhing feare, emboldneth me reuerently to lay before your iudging eyes this ſimple Myrror, my richeſt preſent. And gratious Soueraigne, although the ſame be vnattyred with golde, pearle, and pretious ſtones, of which I haue no plentie to giue, nor your Maieſtie anie want to receyue, your ſearching iudgement will neuertheleſſe finde, that it preſenteth the beauties of vertue without flattery, and the deformities of vice in no ſhadowes. In which generalitie, I humblie confeſſe the ſame no meete inſtrument to inſtruct your ſacred wiſedome, in whome, abſolute perfection is the true diſcouerie of imperfection. But for as much as the true God, whome your Maieſtie ſyncerely ſerueth, hath ſeated your glory aboue all the Princes vpon earth, as the viſible image of himſelfe, partly in reſpect of the happineſſe which manie millions from youre diuine vertues poſſeſſe, but principallye, for that mercye is the chiefe of your holy workes, which enuy, and your worſt enimies are bounde to confeſſe. And further, knowing that youre Maieſtie is poſſeſſed of manye vertues

which are the fountaines of goodnes, from whence princes and heroycal ſtates may receiue perfect wiſedome, and the whole world beſides moral inſtruction: to conclude, your Maieſty (as Gods [illegible]ener) being ſetled in Salomons throne, crowned with the conqueſt of Enuy, the queller of Alexander, Cæſar, & moſt of the worthies: plentifully diſtributing deuine and earthly bleſsings, vppon afflicted kingdomes, againſt whom all traiterous practiſes are of the nature of the horſe called *Seian*, whoſe maiſters had euermore miſerable ends. Moſt gratious Lady, admyring theſe great conſiderations, I fearefully haue armed this profitable booke, with the ſheilde of your Royall protection, from whom the glory & goodnes therof is deriued. The cenſures of graue men which are the ſubſtance of this work, ſtand in place of counſels for your good ſubiects, and vnto me as loyall as the trueſt, the bare labor is onely dew. In which trembling preſumption, I proteſt before God and your Maieſtie, that my heart nor booke medleth with matter of your happie gouernment, to which no earthly pollicie may be added, neither is heauenly wiſdome abſent: And as far is it from my thought, in name figure, or circumſtance, to miſnote any capitall Maieſtrate, whoſe honorable trauels deſerue much reuerence, and no leſſe regard: It then followeth, moſt regarded Queene, that the reach of my duetie, which climeth betweene fire and froſt, (the premiſes allowed) ſimply laboreth to publiſh theſe regards, that common faults may be amended in imitation of your pretious vertues, the lights of the world, and life of Englands happines.

God graunt my paines a profitable ſucceſſe, to which good god I zealouſly pray, that long may your maieſty liue, that ſtill may your enimies fal, and thoſe that louingly feare you, no doubt ſhall euer finde you a good gratious Lady.

Your Maieſties loyal and
humble ſubiect, therein happie.

George Whetſtones.

To the moſt Honorable the Nobilitie of this florishing Realme of Englande,

accompliſhment of a[illegible]ie deſires.

MOſt Honorable, the long continuance of her Maieſties moſt happie gouerment, fullie witneſſeth the ſaying of morall Diogenes, Vertue onely conquereth Enuy, for if force or fortune were antidotes againſt her infections, the ancient monarks had ouercome her venome, and (contrary to other poyſons) her breath had not ſhroonke vp their large Empires, into the length and breadth of their Tombes. Baſill in his ſermon of Enuy, ſaith, that this paſion bendeth her forces againſt the glorie of God, the peace of Princes, and obedience of ſubiects, feedeth vppon lamentable chaunces, and pineth to behold the proſperitie of vertue. Baſill to confirme his cenſure, had the ſubuerſion of large Empires, ruine of floriſhing common weales, and (in former ages) the ſpoile of diuine and humane bleſsings, whoſe woonderfull conqueſts I haue ſet foorth for three conſiderations: the firſt, to ſhew the mightye prouidence of Almightie God, in defending this little Realme from ſundrie the aſſaultes of ſo furious an enemie: the ſecond, to inlarge, or rather eternize the glorie of manie her Maieſties peaceable victories againſt this bloodie Enuie: the third, to counſell her good ſubiects by waightie examples, to arme their happineſſe with vertue, the onely meane to withſtand the puiſſance of Enuie. They may hardly pleade ignorance, hauing the commandements of ſacred ſcripture, the lawes of ſage Philoſophers, and policies of good common wealthes men, to inſtruct euerie of them in the offices and duties of theyr vocation. Right Honorable, this is in effect the reach of my trauell, which I hope will entertaine the diſcreete Reader with many other perticular benefites. Vnto you moſt noble Lords, I reuerently direct this firſt part, which (ſome wayes) medleth with the ſword, and the reſt

To the moſt honorable the Nobilitie.

I preſent according to the qualitie of the ſubiete: which conſidered by the morall ſubſtance, may (with your fauour I ſay it) be a Myrror of gouernement for all good ſubiects. The further cenſure thereof, I humblie ſubmit to your Lorſhips leyſurable reading: and for your health, honor, and proſperitie, as the bewtie and ſtrength (next vnto God and her Maieſtie) of this happie gouernment, my daily prayers ſhall not be forgotten.

At vvhoſe right Honorable
Lordſhips commaundements I
humblie remaine.

George Whetſtones.

R. B. to the Reader of this English Myrror.

TO *praise a thing, that no man can dispraise,*
Approueth zeale, yet smally doth alure,
The Iuy bush, is but a needlesse gase,
Before the doore, where as the wine is pure.
The Authors name alone commends this booke,
The Muses so, haue alwayes *blest his Pen:*
And who so shall with iudgement thereon looke,
Shall finde Regards for euery sort of men.
Let Mallice swell, and Enuy shew her might,
His Fame shall liue, in spight of euery spyght.

FINIS.

GEntle Reader, whereas by absence of M. Whetstones, some small faultes remaine (perhaps) vncorrected: if thou light of any such, I beseech thée with thy Penne to amend them, and especially such as are contained in the *Errata*, which are generall faults through the impression.

Errata.

Page 3. line 5. for fastneth, read fasten. page 4. li. 28. for nourisheth, read nourish, pa. 25. li. 27. line of Beniamen, read line of Iuda. p. 152. li. 13. vp hary, read Ap-hary or Vap Harry. pa. 237. li. 19. Gleobulus, read Cleobulus. p. 247. li. 14. from study, read from manners. pa. 248. li. 5. the neighborhood, read the neighbor. p. 249 li. 11. Maiestrates, read Maiestrates of cities.

THE ENGLISH MIRROVR.

A Regard vvherein all eſtates may beholde the Conqueſtes of Enuie &c.

CHAP. 1.

Of the Originall of Enuie, and howe farre in euill this furie paſſeth all other paſſions of the minde.

THere is no defect of mind nor infirmitie of bodie, but hath his originall of nature, or colour from reaſon, and by the benefite of the one or the other, receaueth cure: prepoſterous Enuie only except, who degenerateth frō kind, and maſketh without vizard of excuſe Touching the paſſions of the minde, pride is abhominable before God, ambition perillous for a Common weale, & flatterie the great deceiuer of men: yet are none of theſe euils without a cunning cloake, although voyde of iuſt excuſe.

The proud man ſaith vnto himſelfe, I am formed after the image of God, I am Lord of his creatures, as wel on the earth as in the ſea, and (beyond the power of nature) beautified with a deuine knowledge, I prie into the qualities of the heauens, and prognoſticate what they promiſe or threaten on earthly creatures, & therefore haue good cauſe to aduance my thoughts and to thinke well of my ſelfe. The defences of pride.

The ambitious hath this vaile or ſhadow: I ſee (qd. he) that vertue The defences of ambition.

vertue her selfe attyred with pouertie, is ouerblowne with light regard, her seruants, slaues to varlets in credit, so that he is an enemie to his owne prosperitie, that in bare estate, presenteth any good parte, for that he is sure to incounter the malice of the ignorant, who fearing their owne fortunes, with enuie suppresse his perfections: and the good (although they embrace vertuous endeuours) at the first sight iudge by the outward habit, as the noble Titus did by his good friende Gissipus, till necessitie discouered who he was. And therfore saith the ambitious, I holde authoritie the readiest ladder to aduancement.

The defence of flatterie.

The flatterer thinketh, that to reproue mens faultes, is a meane to fire the faultie mans heart with malice, and thereby shoulde encrease his friendes euill, and endanger his owne welfare, where the wisest are not so wise, but that they open both their eares to heare their owne prayses, and therefore (sayth he) blame he that liste, I will breath in no mans face, other then good wordes: not onely these, but all other infections of the minde, haue such like sophisticall reasons, to giue colour to their errors: neyther are they so past cure, but that there is a hope of reformation.

Infirmities of the body.

Now concerning the infirmities of the bodie, the pestilence is most dangerous, the plurisie most sodaine, and the leprosie most odious: notwithstanding if delay haue not wrought ouer much defect in nature, physicke hath a medicine for euery of these maladies.

Enuie without cure.

But this hiddeous Monster enuie lyeth open to all reproche, and as a moth in cloth, or canker rust in iron, dyeth with the destruction of his follower, who burst out of the entrayles of the olde serpent, to sowe hatred betweene God and man: for the enuie that the Deuill bare, at the Almightie Maiestie of God, rayled a desire in Adam and Eue, to be as their Creator in knowledge, and so brought sin vpon the face of the earth, and through sinne swadled all their posteritie in the heauie displeasure of God, with this bitter curse was she hatched, and with the lacke of Common weales and bloud of

Originall of Enuie.

Gen. 3. Enuie the first cause of sinne.

innocentes,

innocentes, she hath euer since bene fostered.

A man gouerned by other detestable euils, be it murther, theft, periurie and so forth: if he be not sone cut off with the swoorde of Justice, yet is he continually chastened with the scourge of his conscience: but lawe and iustice not easily fasteneth on the enuious, for he hydeth his conspiracies, vntill he be strengthened with a multitude, whose furie breaketh forth in the flame of faire cities, and is quenched with the blood of many thousandes, and therefore enuie may well be compared to brandes raked vp in ashes, which are vncouered, to set mightie blockes a fire: In the conscience of the enuious, remorse hath no place, for that his thoughts are continually busied with diuelish imaginations as well as his forces are bent to the ruine of his neyghbours.

Enuie worse thē murther &c.

The fruites of Enuie.

A man without much blushing, will confesse himselfe a couetous, voluptuous or cowardly person: for that the needeful foresight of the great charge of children, the dayly harde fortunes which happen, and the costly cure of sickenesse, whereunto all men are subiect, are colours for couetousnesse.

Defences of couetousnes.

Agayne, the blame that is layde vpon a nigarde, the contempt wherein men haue mecanicall liues, the hastie death that followeth care, are reasons to make men be pleasant and merrie with their owne.

Defences of voluptuousnes.

The perill of life, the griefe of woundes, and the daunger of lawe, are sufficient excuses for a coward.

The defences of covvardlines.

But if he be enuious, he dare not recyte so much as the name of enuie, the reason is, this passion is so fowle and infamous, as it stincketh in the opinion of him that is infected therewith and good cause why, for that the others grow as langors and malladies of nature, and enuie proceedeth of a malitious and froward consent of our owne will, without any ground or reason: saue such as would make the worst infidell blush to defende, and the weakest Christian abhorre to heare, his inticementes are so farre from grace, humanitie and naturall pittie.

None vvill confesse himselfe to be enuious.

All other passions of the minde may growe and spring

Necessitie cause of many tresp asses.

from such hard temptations, as they which yeelde vnto their affections, doe giue cause both of pittie and lament: as necessitie may make men steale, tyrannie in Princes, may sowe sedition among subiectes, hardnes and crueltie in parents, may cause disobedience in children, and so of others, which although the offences ought to be chastened, yet their causes may with charitie be bemoned: But this feinde enuie is onely tempted with the bountie of God, for as our sauiour saith, the eye of the enuious is for no other cause euill, but in that it beholdeth that God is good, which considered, the enuious is to be condemned, much more then the impatient, yea when affection leades him to murmure and rage against God: for the impatient, may be so sharpely pressed with Gods heauie iudgement, as (charged aboue the sufferaunce of nature) reason shall be forced to giue place vnto furie, and when the hearte is at this libertie, the tongue will not let to disgorge blasphemies, sufficient (if it were possible) to fire the heauens, but if the enuious vnbowelleth his griefe, when he commeth to dispoyle his heart, he can alleage or pretend no other cause of sorrow, but that God is too good, too mercifull, and too liberall towards his creatures. In giuing to some great authoritie, to others aboundance of riches, to this man store of friendes, to that man inlargement of honours, &c. On the contrary part if he reioice, it is in beholding of most sad and lamentable chaunces, as in discorde among friendes, iealousie betweene man and wife, their children disobedient, their seruants theeues, or in such like hauocke, of their neighbours prosperitie: and as among beastes, some nourisheth themselues with euill odours, some with poison, and some with filthie carrion: euen so the enuious is fatned with the curse, miserie, and death of his brethren. Basile in his sermon of enuie, compareth the enuious properly vnto flyes, which leaue the sounde partes of our body, and liteth vpon a scab or sore, the iuyce or filth whereof giueth thē a sweete and pleasant taste: euen so vertuous and good men, afflicted with exile, imprisonment, losse of goods, or such like ordinarie calamities, giue comfort & reioycing vnto the enuious.

There may be cause of impatiencie, but no colour for enuy

Blessings which grieue the enuious. August. contra Donat. lib. 4. cap. 8.

Causes which reioyce the enuious.

Basil. Sermone de inuidia.

Seneca

Seneca rightly compareth enuy vnto a Panther, who so rageth at the presence of a man, for the maiestie he presenteth, as presently he imployeth all his forces, to dismember his beautifull limmes, and not only is agrieued with the liuely countenance of man, but whersoeuer he beholdeth his painted image, he is not in quiet vntill he hath defaced his face: euen so the enuious are not satisfied in giuing vntimely deathes vnto good men, but to burie the remembrance of their vertues, (if it possible were) committe inhumane outrages, vpon their ingraued bones, and condemne their learned and necessarie bookes vnto the fire: so that it is apparaunt that there is no possibilitie, howe any other euill, should matche enuie in euill, for that their extreamest reuenge stretcheth but vnto death, when the malice of enuie searcheth the graue: which considered, the enuious are more hurtfull then the Crocadile, who although she hungerly prayeth vpon a liuing man, yet if shee finde his dead carkase, she lamenteth ouer it, and with her warme teares washeth his face, yea so extreame diuelish are the qualities of the enuious, as Socrates likeneth enuie vnto a Viper, who so sone as they haue engendered the female, murdereth the male, because she wil not liue as his inferiour: againe, the young ones eate themselues forth of their dammes intrayles, because they will not be bound vnto the obedience of nature. And questionlesse Socrates in the qualitie of this venimous beast, rightly figureth the condition of the enuious, who to compasse the desire of his defiled heart, treadeth vnder foote care of his countries welfare, ductifull obedience vnto his parentes, and naturall affection toward his kinsfolke and friendes: yea which is most against kinde, the enuious often times committeth wilfull outrage vpon himselfe, to beholde a greater vpon his enemie: according to the saying of morall Esope, The enuious desired of Iupiter to be spoyled of one of his eyes, that the couetous man might lose both. To which purpose, many examples in my following discourses, shall be shewen, whereas if any other passion entiseth a man vnto euill, it flattereth him with the hope of a profitable ende.

Enuie likened to a Panther.

The nature of a Panther.

Enuie continueth after death.

Enuie compared to a Viper.

The vnnaturall nature of a viper.

The enuious is enemie to himselfe.

A fable of Esope.

Enuie is neuer reconciled.

Moreouer, though a man malice deadly, yet there may be satisfaction, or meanes of attonement: But where there is enuie, there is no hope of reconciliation: whereupon is set downe for infallible experiments, that there was neuer loue, but enuie betweene Cain and Abell, Isacke and Ismael, Loth and Abraham, Iacob and Esau, Ioseph and his brethren, the Kinges of Iuda and Israel, and the Apostles, the Turkes and the Persians, the Romaines and the auncient Spartians, the French men and English men, and so consequently betweene neighbour countreyes, betweene whome there can be no perfect amitie, not for that the one is vnable to repaire ỹ wrongs done vnto the other: but for that the one without enuy cannot endure to beholde the glory of the other. For which cause Timon of Athens was called dogged, because he grinned at the felicitie of man: yea if we well considered their effectes, the actions of the enuious may well bee tearmed deuilishe, in that they repine at the glory of God, and bend all their forces to suppres vertue and her followers, which in these following discourses, shall be more largely shewen.

Neighbour countreyes enuy others glory.

Timon of Athens.

CHAP. 2.

The originall of Paricide, and other inhumane murders by Enuie.

Murther the byrde of enuie.

MURDER the monster of inhumanitie, was hatched by this accursed Enuie, through whose motions the reprobate Caine slew his iust brother Abell, only because that Abels oblations were better regarded of God then his owne. Enuie caused Romulus to committe the like outrage vpon nature, in slaying his brother Remus, because hee participated with him in rule and soueraignetie, which inhumane fact, Machiuel doth thus excuse, It was needefull (saith he) that it shoulde be so, for that otherwise the Romaine Empire

Gen. 4. Abell slayne by Cain.

Enuie cause of parricide and inhumane murthers.

Remus slaine by Romulus.

Machiuel dis. Lib. 1.

pire might haue ended in the beginning, being at one instant gouerned by two kinges of seuerall disposition and direction. But allowe the reason to be good, the good which fell vnto the Common wealth, cannot wash away the staine of Romulus bloudie offence, other wise then the freedom that the Romains gayned ouer their tyrannous Kinges, cleared proude Tarquinius of the rape committed on chaste Lucretia, for if any good (as oftētimes) doth come of a naughtie cause, God is to be praised for his prouidence, and the Authour is to be chastened for his euil intent. And questionlesse Romulus entente was so foule, as exceeded ỹ crueltie of ỹ rauening Wolfe which nourished him, and therefore worthie to liue in this reproche.

Vnkind thy Damme, thee suckerlesse did leaue,
gainst kind a Wolfe thee fostered with her teate,
Whose kinde was thee with bloudie iawes to teare,
thou most vnkinde to sit in Soueraigne seate.
Vnkindly slewst Remus thy brother deare.

Romulus and Remus were fostered by a she wolfe.

So outragious was the enuy betwéne Polineces and Eteocles, as old Oedipus their father scratched forth both his eies because he could not endure to behold the murthers and other deadly mischiefes, inflicted vpon the poore Thebanes, in sustaining their vnnaturall quarrels, and (as some histories make mention) when they had sheathed their swordes in each others intralles, the enuy of their life appeared after death, whose heresies being ioined together, the flame of the funeral fire violently sundered thē, with ỹ selfesame venemous malice, which is naturally impressed betweene these vnpolitike creatures, the Eagle & the Dragon, the Cocke & the Lyon, the wild Boze and the Eliphant, & diuers other brute creatures, who so disagree in nature, as being dead, by no meanes their bloods will mingle together: an exāple of waight, to teach men to beware of their enuious enemies, in whose heartes disdaine & malice are so mortally enbleamed, as neyther giftes, praier, nor good vsage are of power to worke a true attonemēt. This monster enuy imboldned wicked Nero to violate the bondes of nature,

Polineces & Eteocles brethré.

The mortall venime of enuy. A necessary example.

Enuie caused Nero to slay his mother.

by the murdering of his mother, to see the place of his cursed conception, as in his best excuse is alleadged. But the true cause was this, he hastened her death, for that her life by the charge of nature, bounde him to a duetifull reuerence, for his thoughts raigned ouer all men, though his life deserued to be loued of no man.

Commodus enuyed the remembrance of his fathers vertues.

With this viperous childe may be coupled the vngratious Commodus, sonne of the good Emperour Marcus Aurelius, who encountring fourteene or fiftéene gentlemen Romaines, vpon a bridge ouer Tiber, demanded of the gentlemen whereupon they so sadly deuised: the gentlemen simply answered, that they talked of the good Emperor Marcus Aurelius, whose life was beautified with such diuine vertues, as his death hath charged Rome with an endles sorrow. Whereupon as a murtherer of his fathers renowne, hee commaunded his garde to throwe them all into the riuer of Tiber, alleadging that they coulde not prayse his father, without the blaming of him.

Vice is reproched by the commendation of vertue.

Wherein though Commodus did euill, he spake truth, for the commendation of vertue, is euermore a reproch to vice: and without doubt, as the good Emperour Aurelius inlarged the monumentes of his predecessours, in example to those that shoulde succeede him: so the vngratious Commodus exceeded all his ancestours in euill, and left no possibilitie for his heires to be worse: of whome is reported that his notorious crimes exceeded the dayes of his age: which I ouerpasse, as examples necessary for other purposes, and vnto this impious parte I will ioyne this following crueltie.

An other inhumane murder caused by enuy in Commodus.

Vpon a day one tolde this naughtie Emperour, that his cosen Mamertius Antomenes resembled him in comelynesse of bodie, and magnanimitie of minde: vpon which report Commodus pronounced death both vpon the reporter and his innocent cousen, holding it for reason, that it appertained to no man, to vaunt, (lesse) to resemble him: and (in my opinion) if Antomenes resembled him in deuilish qualities, death was too easie a scourge for so lewde a life. Mulla Abdula father of Moley Mahumet, commonly called the blacke king, in whose cause,

cause the mortall battaile, betweene the king of Portugall, and Amoley Muluco king of Fees was fought the 5. of August 1578. as in the alteration of the latter common weales by enuy, shalbe more largely shewen, vpon an enuious suggestion that his brethren by the priuity in nature and bloud, loked to liue in greater liberty then subiectes, by the assistaunce of a noble man of the countrey called Alcatho Alley, caused the throates of a eleuen of his brethren to be cut in one morning.

Ahorrible murder by enuy.

Now to conclude these particular tyrannies of enuye, vnto which millions of notorious examples may be enserted: the monstrous murders of king Richard the third a tyrant of our nation is worthy note, in whose wretched end, yet worthy his wickednes, the happines of Englande began againe to florish, and enioyed her auncient renowne. This tyraunt at such time as he was Duke of Gloceſter, with an enuious eye, beheld the soueranity of king Edwarde the 4. his brother, and yet inforced by necessity obeyed him. For annoynted kinges with weake policies are not depriued, but vnable to hold his hand from their throates, who for their dignities toke the vpper hand of him, against the lawes of honor with his impious handes he stabbed Prince Edward to the hart, beeing taken prisoner at the battaile of Tewksbury.

Hiule, Grafton, and other English Hiſtoriographers

King Henry the 7. ouercame this tirant and calmed the afflictions of England.

Prince Edward slaine by Richardes handes.

Next like an Alehouse ruffen, with his dagger he slew the infortunate good king Henry the sixt in the tower of London. Then heaping murder vppon murder, he caused George, Duke of Clarence his naturall Brother to be drowned in a Butte of Malmesey. And last though not the least, to rowle vp a number of noble subiectes endes, with the death of king Edward the fift, and Richard Duke of Yorke the kinges brother & his nephewes, whom he caused to be murthered in the Tower, and buried without honor, to infame the name of king Edward the fourth and his posterity, he pronounced his mother like a filthy harpye, to be a strumpet, and that the sayd king Edward was a Bastard, and him selfe onely legitimate, (as I think) sonne of the diuel, for it seemeth wonderful that so inhumane a creature, should take life of humane seed.

K. Henry the 6. slaine by Richardes handes.

Duke of Clarence drowned

King Edward the 5. and his brother slaine.

CHAP.

OF THE ENGLISH

CHAP. 3.

Enuy originall of warre, and capitall cause of the destruction of the first Monarchies.

MAny yéeres after the beginning, euery king quietly enioyed the countries in his own possession vntil Ninus king of the Asserians, enuying the soueranity of his neighbour kings, put him self in armes vnlawfully to inlarge his owne dominions, by deposing other frō their kingdoms. Thus by enuy frō the bottom of hell came war, & by war confusion of deuine & humaine blessings, the aduauncement of thousandes of diuelish iniquities. For whereas lawes giue place to armes, the honor of God is wounded, his word is misprised, Iesus Christ is blasphemed, and persecuted, his Gospell is reiected, and his Sacraments are prophaned: fire is put to the house of the lord, Wolues are thrust into his sheepefolde, and wilde Boares among his vines, truth and equity is peruerted, charity is cold, innocents and the iust are oppressed, youth bee ill instructed, publicke orders are broken, discipline and rules of good life are abolished, ignoraunce is raysed, knowledge is abased, proud, ambitious, and men of leaste estimation doe gouerne, the learned, wise, and vertuous are disoffices, as ideots, and men of no merite, countries bee vnpeopled, fayre Cities are burned, peaceable citizens are murthered, their wiues and daughters are rauished, their groundes lye vntilled, goods compassed by the trauels of a mans whole life, in one howre doe become the spoyle of a riotous souldiour. And to conclude (though short of a number of other curses, which follow warre) vice mounted in her chariot of triumph, arrogātly treadeth poore vertue vnder foot, & therby they that should cry out of this outrage against God and man, are dumb, and the reformers of these enormities deafe, these vengeances by war the enuious eye, and ambitious hart of Ninus, bred in the worlde which died not with the destruction of Th'asserian monarchy. Notwithstanding enuy the erecter was the destroyer therof. For Arbactus (leiste-

Iust. lib. 1.

Enuy the originall of warre.

The miseries of vvar.

nant

nant of the Meades) enuiyng the soueranity of Sardanapalus, a man more effeminate then a woman, by the assistaunce of other lords gaue battaile vntoy̆ king. Sardanapalus discomforted fled into his pallas, & there enuiyng y̆ fortune of Arbactus, more to reaue him of the glory of his triumph, then moued by sorrow of his own defeat, Sardanapalus set fire of his Pallas his wealth, & him selfe, & so by the prodigall spoyle of his life, recouered the reputation of a man: for manhod is most truely tried, by constancy in the trembling passage of death. The like enuious part was committed by Ariathes king of Capidocia, who being ouercome in battail by Perdicas one of Alexanders successors, fled into the Citye & enuiyng Perdicas good fortune more then he lamented his owne mischance, caused the city to be set on fire, & incouraged his souldiers & citizens to slay their wiues & children, holding it lesse euill to die by the violence of friends, then to liue a seruile life vnder y̆ controlment of their enemies. And by this means in truth he reaued Perdicas of the spoyle of his victory, but did both vnto him selfe and countrey, an iniury against nature and reason: against nature in committing wilful murder vpon him selfe & posterity: against reason, in that time was able to repaire his ruines of fortune. But to kæp an order in discoursing the actions of enuy, by the victory which Arbactus had ouer Sardanapalus the empyre of Th'asserians was trãslated into the Meades, which rose most conquerors & adopted Princes euer since haue taken to crown their natiue countrey with imperiall title, & to leaue the places conquered, or by other meanes gayned, to the tyrannye of leifetenants. Well this monster enuy which mortifieth y̆ naturall affection of a father, & robbeth dutifull obedience from y̆ son, made the one of these the cause, y̆ other the ouerthrow of this second empire. For Astiages the last king of the Meades, receauing answer of the Oracle, y̆ his daughters sonne should gouerne his empire, as it were to despight the Gods, that had fore destined this honor vnto his daughters sonne, vpon an enuious thought, first married her to a meane man of Persia, for that following the course of nature: the father beeing base, the

The end of the Assirian monarchy by enuy. Iust. lib. 1.

The tuchstone of manhood.

The city of Capidocia burned through enuy.

Time is able to repayre the ruines of fortune.

The Asserian empire translated into the Meades.

Miserable are the countreis gouerned by lieftenants.

the sonne should not haue a generous minde. But not so satisfied, he be thought him of a common speache, that the father may bequeath the sonne his liuinges, but not his vertues, neither is he sure to ingraft in him his vices. And therefore (as Astiages imagined) to make sure worke, he commaunded his familiar seruant Harpagus, so sone as his daughter was deliuered to murder the childe. But note by this example, how vainely ye greatest Princes strive, that striue to frustrate the determination of God. Harpagus departed with a resolution to do the kinges commaundement, and ready to strike the stroke, the childe regarded him with such an affable countenance, as his hart was not able to strengthen his hand to commit so impious a murder, and therefore he left the vengeance of the kinges will to be executed by sauage beastes, as an office vnsæming a ciuill creature. Thus God by his wonderfull prouidēce, to rebate Harpagus sword, armed this infants face with the vertues of the two noble Romanes, Marius & Crassus, who by the assuredne of their countenaunces, made the executioners weapons to fall from their handes, so that they forsaking their determination, the other ouer liued that hard destiny. And in aduauntage, contrary to kinde he made a shē Wolfe to nourish the child, with an affection as great, as that where with the Lions intertained Daniell. And last, Cyrus hauing knowledge of his Grandfathers cruell intent, he subiected him to his mery, and possessed him selfe in his empyre, who being a Persian borne changed the Empire of the Meades into the empire of the Persians. During the continuaunce of which gouernement, many enuious partes were exercised among thē selues, which being the lesse I conclude in the great ouerthrow of their monarchy, which happened in the time of Alexander the great, who so enuied the glory of the Persians, as when their king Darius offered him an honorable accorde with his daughter in mariage, Alexander would graunt vnto no peace vnlesse Darius would giue him soueranity and take him selfe the second place. Vppon which refusall the armies ioyned, Darius was defeated and the Empire translated into Macidonia.

An impious cruelty.

Man purposeth and God disposeth.

Marius and Crasius.

Cirus suckled by a she vvolfe.

The empire of the Meades chaunged into Persian. Iust. lib. 1.

The empire translated into Macidonia.

Macidonia. By which fortunate battaile Alexanders power was great and his enuie greater. For he held no countrey sufficiently conquered that the people were not ransomed with the mercy of his swoorde. But yet this enuy which gaue him in his life time heate, hastened his death. And he that tamed the pride of mighty kinges, was poisoned to death, by the enuie of Antipater his familiar subiect. Who as some authors affirme enuying his absolute power, or rather his seuere iustice, for that in heat he put Alexander of Lyncest and other of Antipaters kinse-men and friendes to death. And which wrought the greatest impression of hatred, for that his owne noble enterprises achieued in Greace were ouer blowne with light regard. For some of these causes, although all sufficed not to excuse so great an impietie, Antipater bribed the Phisicion Thessalus, to poyson Alexander, who in the traiterous execution of his vnlawfull promise, hath left a warning to all Princes of two notable mischieues: the first, to beware how in not rewarding, or regarding good seruices, they kill the louing affection of their subiects, for although, all the trauelles of a subiect, in the seruice of his king, be but duty, and the least reward of a king is liberalitie: Yet is a Prince (were he vniust) bounde to the one for his safetye, as well as the subiect is thraull to the other of dutie: For where the subiect onely obeyeth through feare, the Prince cannot raigne, but in feare, and when men are in bondage, they will spare no aduantage of libertie which is the cause that few tyrauntes make peaceable endes. Vppon which ordinary fortune, when the tyraunt Hippias, told a Philosopher of Athens, that if he liued one yeare to an ende, he would make the intrailes of dogs, the sepultures of an number of his fellowes. Whereupon the Philosopher boldly prophesied, that it would not bee so, for hell could not spare Hyppias so long. The second regarde, that a Prince, who alwayes hath mighty enemies, intertaine for his Phisition a man that feareth God. For if onely for reward, he minister medicine, it may be feared, that for a greater gayne he will giue poyson. To which purpose, a Gentleman

The enuy of Alexander.

Alexander poysoned thorough Enuy.

Thessalus a traiterous Plusition

A necessary note for Princes.

Kinges for there owne safties, are bound, to fauour their subiects.

Hippias a tyrant of Athens.

VVhere the feare of God stayeth not, the loue of mony maketh passage for any mischief.

man of Vennis, one a time supping with a Phisition in Padua, marueiled that the Phisitions, who in shorte space, finde a remedie for the most violent newe disease that raigneth, can not cure as well as giue ease to the Gowt an auncient maladie. Which doubt, the Doctor thus pleasauntly resolued. O Sir (quoth hee) the Gowte is the proper disease of the riche, and wee liue not by the poore, it maye suffice that they finde ease. But to prescribe a cure, to begger anye facultye, were great follye. Well though the Doctor spake merrilye, it often times falleth out, that the riche mans wealth, is moste enemye vnto his healthy. And the better to authorise this question, Ferdinando the good kinge of Aragon, among manye of his weightye preceptes, sayde it is greatly requisite, that a Prince make choyce of an honest Phisition. For (quoth hee) the strength of a Princes garde, can not defende a Phisitions treason. And certainlye, the negligent, couetous, or traiterous Phisition is the moste daungerous murtherer of the worlde, some one of which faultes, are so conuersaunt with moste Phisitions, as experience teacheth: that exercise cureth the moste parte of poore mens surfettes: when Phisicke killeth (by small distemperatures) as often times the riche: And therefore it is necessary for all men to follow the counsell of this olde and approued Prouerb, Honor (and vse) the Phisition, for necessities sake: Which importeth extreame daunger, and not euery trifling distemperature, which nature, exercise and order ly dyet will cure.

Counsels of K. Ferdinando.

But agayne to Alexander, who after he had receiued this mortall portion, the venime therof tormented him so much aboue his patience, ỳ to be eased he often times assayed to murther him selfe. Notwithstandinge in his death bedde lying in this extreametie, his friendes requiring to know who should be his heyre, he stoutly aunsweared the worthiest. So great was the courage of his hart, as he priuiledged not his sonne Hercules, his Brother Arideus, nor the infant, in his Wife Roxanes wombe, before a stranger of better desert. But although

although this bequeste proceeded from the magnanimitie of Alexanders minde: yet the incertayne succession in the Empyre, coulde not but as it did, worke the ruine thereof. For wheras this liberty was giuen, the one enuyed, that another shoulde pryse his vertues at a higher rate then his. Hercules claymed as heyer, Arideus as Brother, and one that coulde beste manadge the affayres of the Empyre, Perdicas challenged it by military testament, for that the king when he was spæchleste gaue him a ring from his owne finger, as a token sayde hee, that he bequethed him the Empyre, as the moste worthiest. And to strengthen either of them in their clayme, there wanted not a Romaine Brutus to drawe his swoorde, A Florentine Pazzi to trye liberty, or an Englishe Duke of Buckingham with fiue hundred horse to demaunde what was to be done in this new world: for discontented (or rather dissentious) persons (how soeuer the power of a setled Prince, keepe them vnder) vppon a chaunge, will discouer their seditious hartes: as fyre hid in ashes, by the sprinkeling of Gunpowder bewrayeth the heate. To quell which cunning daungerous people though Machyuell prescribe a pollicy, vnsæming a Christian Prince, who is to referre hidden trespasses to the vengeaunce of God, and not to punishe with death an intent, without an attempt of euill: For vntimely death, onely appertayneth either to Gods secreat vengeaunce, to open and lawfull conuiction of iustice, or in lawfull wayes to the swoorde of the souldiour, for what humaine bloud is otherwise shedde, is tyrannye in a Prince, and punishable in a priuate person: yet Princes to brydle suche close enemies, of publicke peace: maye safelye without reproch of tyranny, follow the counsell of a Geneowe marchant, who was somtimes familiarly fauoured of Tamberlayne ye Great, surnamed flagellum dei, who worthy the name of vengeance, at what time as he after two assaults waspeaceably possessed of a fayre city, the citizens with their chiefe Magistrates, wiues and Children cloathed all in white hauing Oliue braunches in their handes, as assuraunces

The misery that followed the incertainty of Alexanders succession.

A cruell part of Tamberlaine.

of

of peace: vppon their knées humbly beséeching him of grace: Notwithstanding, commaunded his souldiers to kill them all like dogges. This Genowa moued with pitty to sée this outrage, besought Tamberlaine, to spare his cruelty for such, as he conquered by force. And (quoth he) if yée feare, that these dogs will another day bite, strike out their teeth. Their countenances if néed be, will helpe to scare Wolues, meaning that he should spoyle them of their armour, and if occasion serued, he might make them fight, as kinge Astiages did his cowardly souldiers, either with enemies in their faces, or friendes at their backes. Which good counsell though Tamberlaine in his fury regarded not: Yet other Princes that haue their passions more temperate, may thereby learne how to keep vnder their owne suspected subiects without dispeopling of their realmes, to animate forraine enemies. Vpon which consideration William the Conqueror when he entered this realme, straightly commaunded that no outrage shoulde be done vppon the common people, for (quoth he) though they obey me, I must raigne by them. Well neither Hercules, Arideus nor Perdicas wanted will, or friendes, to perseuer in their clayme, and sure they had gone together by the eares for his realme, before Alexander had had his funerall rites, if the tumult in the beginning had not bene pacified, and an order for the gouernment of the Empyre, bene appointed by the grauer Captaines. But as water courses stopt, will find out new passages, so enuy how so euer she be qualified, will breake forth into mischiefe. The true euents whereof appeareth in the deuision of king Alexanders captaines, who as they were many in number, so were there in his Empyre, so many seuerall prouinces, as rewarded euery Captaine, with a regall leiuetenantship. The names of either for the glory of the Empyre and renowne of so many famous captaines: but chiefly by the destruction both of the one and other: to shewe the bitter ende of ciuill dissention, which lightly hath beginning of enuy: I haue thoght good to set downe at large, the particuler whereof ensueth.

A good counsel reiected.

The hugenes of Alexanders monarchie.

Arideus was chosen king, Antipater was made Regent of Macedone

MIRROVR. Lib. 1.

CHAP. 5.

How the enuy of Rufin, and ſtilicon the one the Gouernour of the Eaſt, and the other of the Weſt made a paſſage for the barbarous Gothes and Vandals to ſacke the famous city of Rome, which could neuer ſince recouer the twenty part of her auncient beauty.

THE moſt famous Empyre of Rome, who receiued many ſpoyles and in fine vtter ruine by this monſter Enuy, meriteth a larger repoꝛt, then my purpoſe affoꝛdes. But to dꝛaw the Reader to a great contempt of this foule paſſion, as well as to ſhew the auntient gloꝛy and pꝛeſent ignomy of the Romanes: I certifie, by the accoꝛde of all hiſtoꝛies, that there was neuer Empyre, ſo large as the Empyre of Rome, noꝛ at this day (conſidering her auntient greatnes) none that is not vtterly deſtroyed, that hath fewer pꝛiuiledges: foꝛ in times paſt the Romane Empyre, was attyꝛed (well neare) with the habite of all Europe, Africa, & a great part of Aſia, as France, Spayne, England, Germany, with all the pꝛouinces of Italye, the Iſlandes called Mediterranees, al Greace, Thracia, Macidonia, Pollonia, Demmarke, & as I haue ſaid ỹ greater part of Affrica, as Manritania, Numidia, Carthage, Libie, with many other realmes and pꝛouinces, Ægypt, and all her confines, in Aſia, Arabia, Siria, Indie, Meſopotamia, alſo her ſegnioꝛies reached vnto the renowned Kiuers of Tiger, and Euphrates, and in the time of the Emperour Traian, her bondes ſtretched euen vnto the Eaſt Indies, vnto whom was ſubdued, the pꝛouinces of Armenia, and Albanie, with all Aſia minor, and many other Regions, to tedious particularly to rehearſe: whoſe length and bꝛeadth at this day is dꝛawne (by the Puſilanimitie of certaine emperours: oꝛ rather by the enuy and pꝛide of the Pope of Rome, whoſe pageants begin to appeare) into a ſmall part of Germany, and Italie. So that Rome ſome times

The greatnes of the Romane empire.

commaundȝes of the whole woȝld is noẅ ſleightly regarded: and if any of deuotion doe come to viſite her ſhee intertaineth them with this ſoȝroẅ.

Quanta roma fuit, ipſa ruina docet.

And well ſhée may vaunt of her auntient monumentes. But to deſcribe her preſent eſtate, there is ſmall beautye, in her buildinges, and leſſe vertue in her people: and ſhée that wascalled the fountaine of the woȝlde, foȝ her flowing vertues, maye noẅ be iuſtly named the ſincke of the woȝlde, foȝ her filthy coȝrupt vices. Well let her ruines ſhewe her further repȝoch, which were ſo lamentable, as might melt her woȝſt enemies vnto pittye, manye ſhȝewde ſpoyles ſhée receaued, by the enuy of her owne people, eſpecially by the ciuill contentions of Scilla, Marius, Carbo, Cinna, Pompeius, and Ceſar, Brutus and Caſſius, Octauius and Anthonius, in ſuſtaining of whoſe vnnaturall quarrell, by Romanes, there were moȝe Romanes ſlayne, then by ſtrangers in conquering the kingdomes of the whole woȝlde. With which grieuous woundes though ſhée were much weakened, yet by the wiſedomes of her Tempoȝall Magiſtrates ſhée was againe cured: and long might haue liued if like vnto greene Iuie that frome the Rote of a great Oke by ſoft embȝacementes ouergroweth the top of the Trée, the ypocriſie of the Biſhoppe of Rome, had not ſo compaſſed, oȝ rather ouercome her Emperours with an ignoȝaunt deuotion, that to make the Cleargye mighty, they yeelded to make them ſelues weake: yet to repoȝt a truth, ſhée receaued, her bane in the time of the Emperours Honoreus and Arcadius. By the enuy of Ruffin and Stilicon, two tempoȝall magiſtrates, but with all to appȝoue what I haue already ſayd, the Puſalanimitie of the emperoȝs, beſoȝe that day, gaue incouragement, foȝ the conquered Regions to reuolt, and moȝe ſtyȝred vp, the barbarous Gothes, to inuade Italy, in ſo much as the Emperour Theodotius, beholding the perrill of the Empyȝe, and the rather foȝ that his

young

young sonnes were not capable to gouerne, as he thought, to prouide a remedye for the mischiefe, he left these two great captaines (whom he had approued to be wise, and valiant, and with all had bound them with many greater aduancementes) to be the protectors of his children and Empyre, and to the gouernment of Ruffin, appointed the East parts, and to Stilicon Italy and the West. But beholde the nature of ambition, the impe of this miscreat envy, neither the bountye, with which the deceased Emperour, had tyed them that was great, the trust which he had committed vnto them which was greater, nor the dutye which they ought vnto the yong emperors their soueraignes, which was greatest, coulde stay their vnsatiable desire to rule, by the breaches of all these duties, so that regarding the emperours, with enuious eyes, they obeyed them with ruling hartes. Ruffin hungring after the Empire for him selfe, & Stilicon in the behalfe of his sonne. But as there is an old tale, of a shrewd wife, that ment to poyson her husband, and to be sure as she thought, shee put two strong poysons into the portion, but contrary to her expectation, the one poyson so stroue with the other, as the man was preserued from death. So envy to make a ready confusion of this famous Empire, euen in the hart of her glorye made her to foster two mortall enemies of her propertie, but so long as they both liued, neither could obtaine his purposes, their pollicies were so mutuallye imployed the one to suppresse the other.

The nature of ambition.

One poyson remedy for another.

Ruffin too hasty of his purpose, moued straungers to make warre vpon the Romanes, and beeing chosen Captaine, assaied to make him selfe Emperour: for which enterprise he was put to death by Honorius. Stilicon wayted a better opportunitie, and to auoyd suspition married his daughter to Archadius: but being alwayes mindfull of his purpose, secreatly solicited, the Gothes, Vandals, and other barbarous nations to war vpon the Empire: thinking for his sufficiency to be chosen captaine: by reason of ỹ tender yeares of the emperors: whose purpose toke place: the Gothes entred Italy with a strong army: & Stilicon being chosen captaine: obtained many weak victories

Ruffin put to death.

Pollisie of Stilicon.

against the Gothes, of purpose to continue the warres: Alaric king of the Gothes: beeing a man of good iudgement: found out the dalliaunce of Stilicon, and seeing small hope of succesſe: certified the Emperour Honorius of Stilicons drift: and desired him to accorde to a peace: protesting that he sought but some small countrey for him and his people to dwell in: the Emperour vpon diuers other suspicions beleeued the information of Alaric: and assented vnto his conditions of peace, & assigned a part of Gawle, for him and his people. Neuertheleſſe he dessembled this knowledge with Stilicon: who by the departure of the Gothes vnto their assigned habitation, fearing the ende of his authoritie, secreatlye practised, with one Sawle a Iew, a captaine of his army: vnder pretence of a priuate quarrell: to set vpon the Gothes: vppon an Easter daye, which the Gothes (beeing Christians) celebrated. Which practise Sawle executed, and made a great slaughter of the Gothes: but the Gothes beeing gathered together: reuenged this outrage with the death of Sawle, and the most of his partakers: Alaric imboldened here with, set vppon the forces of Stilicon, who dissembling a feare, fayned to fly, and sent to Honorius for more ayde. The Emperour fearing the secreat drift of Stilicon: more then the open force of Alaric: sent a strong power to the campe: by such persons as slewe both Stilicon and his sonne. Honorius by this meanes thought that he had both discharged him self of Stilicons treachery, and by his death supposed that Alaricks fury woulde be appeased: but it fell forth, that it had bene better for the strength of the empyre that Honorius had spared Stilicon till a further time: for beeing vnfurnished of a right valiaunt and worthy Captaine, Alaric pursued the aduauntage that was offered, and blamed Honorius as guilty of the matter, and with all expedition set forwardes towards Rome, and without resistaunce in his passage wasted euerye place with fire and swoorde, and finally besiedged Rome on euery side. Manye haue written the assault and taking of Rome by Alaric: but yet so briefly or darkly: that they haue giuen small light to the Reader: Peter Mesire sayeth that he hath

Stilicons drift discouered.

Stilicons treason punished.

hath founde it written in the Annales of Constantinople: that as Alaric marched towardes Rome: there went before him a Monke of an vnknowne place: who (notwithstanding that Alaric was a bloudy tyraunt, yet beeing a Christian) vpon audience desired him, for the loue of God to moderate his ire: and to remember that he him selfe beeing a Christian, was in duty bound to forbeare the sheading of Christian bloud: much more the destruction of Rome which had no way offended: to whom Alaric thus aunswered: know thou, thou man of God, that of my proper desire I goe not against Rome: yea further more know thou, that I am thus dayly importuned by an vnknowne perswasion: aduaunce thy selfe against Rome, destroy it, and make it desolate: whereupon the religious man sore amased durst not reply: and so king Alaric followed his enterprise: so that it seemeth this aduersitie of Rome, was a speciall scourge of God: Paule Osorius further sayeth that as God sent Lot forth of Sodome: euen so hee deliuered Pope Innocent the first, from this heauy destruction of Rome: but if in that suggestion he had not beene partiall, he woulde haue compared the iniquitye of Rome, to Sodome and Gomorrha: and so by consequence the Cardinals and rest of the Cleargy, as spotted as Labans sheepe. The truth was the Pope was gone to Rauenna, to doe his duty to the Emperor, and as it seemeth shortly after dyed: for Platinus sayeth that this aduersitie of Rome was in the time of Pope Zozim. This cruell siege by Alaric lasted two yeeres: during which time the famine of Rome was no lesse then that of Ierusalem, in so much as they were driuen to eat one an other, and the mother was constrained to eat her one child: variable are the opinions touching the winning of Rome. Procopius sayth, that Alaric finding his forces too weake, was driuen to this pollicie: he conspired with three hundred Romane prysoners, whome he set at liberty, who beeing receaued into Rome, sodenly slewe the warders of one of the gates, and so let Alaric and his army in, some sayde by the commaundement and industrye of a great Lady this gate was open vnto the Gothes: which pro-

cæded of pittye that shée toke, of the miserable estate of the poore people: whome shée thought that the enemye coulde not afflict so much as the inhabitauntes of Rome: but how so euer it was Alaric commaunded vpon payne of death that no man should hurt anye person that fledde to the Churches for safety, which was obserued: the rest of this Citye with an innumerable sorte of people were consumed with fire and sword.

Rome sacked by Alaric.

The Emperour Honorius laye all this while at Rauenna, with out taking care for the relefe of distressed Rome. In derision of whome the Gothes ledde a young man vp and downe a whole daye attyred lyke the Emperour, and the nert daye likewise ledde him cloathed like a slaue. This was the first time, that Rome since her prosperity, fell into the handes and power of straungers: but after this sacke by the Gothes, the greatnes both of the city and Empyre decreased, yea manye tymes was destroyed and subiected. The successe whereof briefly to touch, I hold it necessarye, that the Reader maye vnderstande, the frailtie of kingdomes, and worldlye powers.

Rome taken by the vandals.

About forty yéres after the Gothes had thus sacked Rome, & outraged Italie, the Vandals vnder the conduct of their king Genserick, entred Italie, & without any resistãce tooke Rome, the greater part of the inhabitaunts being before fledde: who for the space of foure dayes spoyled, and in manye places fired the Citye.

Rome taken by Euriles and Toringnes.

Twentye and seuen yeeres after the conquest by the Vandals, Odoacrus king of Euryles and Toringnes, came before Rome with a great power: whome the Citizens not able to resist, receaued louinglye and in peace: who naming him selfe king of Rome raigned fortéene yeeres: afterwards Theodoric king of the Gothes, beeing in friendship with the Romane Emperour, to recouer Rome: incountred Odoacrus with a great power: and not onelye chased Odoacrus from Rome, but also forth of Italie. Theodoric vpon this victorye made him selfe king, and raigned thirtye yeeres in peace. After whose decease, his sonne Artalaric with his wife

Rome taken againe by the Gothes.

Amala-

Amalasonte raigned about tenne yeeres. Afterwardes the Emperour Iustinian comming to the Empyre, the Gothes returned againe into Italie: with their most cruel king Tottil: vnder the Emperour Iustinian the two moste valiaunt and hardy Captaynes Bellisarius, and Nassettus gouerned in Italie: who in manye moste cruell battailes foyled Tottill besiedging of Rome. In fine by the treason of one of the inhabitauntes, Tottill gat the Citie: and although at his first entraunce by the intercession of Pelasgus then Bishop of Rome Tottill moderated his furye, yet in fine vpon an vnpleasing aunsweare from the Emperour Iustinian: he furiouslye destroyed the greatest part of the Citye, and left not the third part of the wall standing: but to be briefe after Tottill had an other time taken Rome: by the valiauntnesse of the most worthy Captaine Narsettus: both Tottill & the whole power of the Gothes were chased out of all Italie: within a while after the Longebards came into Italie: who making them selues Lordes of Gawle Cisapine: of whom it hath euer since beene called Lombardie: who about three yeeres after the chasing of Tottill: vnder the conduct of king Clowis besiedged Rome, to the great dammage of the neighbour Townes, but Rome out helde both that besiedging, and also an other most dangerous siege by Atanlfus likewise king of the Longebards: by whose furye Rome had beene leuiled with the ground: if that Pepin king of Fraunce had not succoured her distresse.

Rome taken againe by the Gothes.

Further in processe of time: in the time of the Emperour Lewis the Mores and Sarizins Disciples of Mahomet: besieged and entered Rome, who prophaning the Church of Saint Peter, and burning a great part of the Citye with many riche spoyles retourned vnto their ships.

Anno 830. Rome vvonne by the Sarizins.

But the moste greate ruine of Rome was in the time of Pope Gregorye the seuenth, and Henrye Emperour of Almaigne, betweene whome there was mortall warres, in whose quarrelles there was at one time two contrarye armies in Rome, burning and wasting the Citye. But in

fine the Normans, in the behalfe of the Pope were victors: But their conqueste made Rome almoste desolate, that where there are now Vineyardes, Gardens, and large waste places, shée was before beautified, with godly Churches, and other sumptuous buyldinges. And for laste example, euen of late time, the Emperours armye, vnder the leading of the moste worthy Prince Charles Duke of Burbon, Rome was taken, and although the Duke vpon the enteraunce was slayne, yet his souldiours as victors spoyled a great parte of the Citye. These often and sharpe punishmentes, hath Rome suffered as a wonder, and warning to the whole worlde: and which is much to be regarded, there is almoste the people of no Nation, which shée here to fore had subiected: but at one time or other were at the sacking and spoyling of her beauty. For the further and necessarye inlarging of this history, I haue adioyned this Chapter of the enuious humors of the Popes of Rome.

Rome won by the Duke of Burbon.

CHAP. 6.

How the Popes of Rome enuiyng the soueranityes, which the Emperours had in the election, and confirmation, of them and their successours, by sundrye shiftes wrought them selues foorth of this obedience, and by the aduantages of time grewe to vsurpe authoritye, to approoue and confirme, the election of the Emperours them selues: with a supreame power, to depose, and estabilshe annoynted Kinges, from and in their kingdomes. A Chapter for the varietie of the matter worthy the regarde.

LArge and vnreprooueable, are the testimonies, which witnes, that the bishops of Rome, vnder many tirannous emperours, truly professed, & sincerely preached the Gospell of our sauiour Jesus Christ, and to confirme the Euangelicall doctrine, patiently and constantly imbraced many sharpe persecutions

ſecutionsand martyrdomes.: but ☞ the venime of riches, ſhe no ſoner entered into the Church, then ſhe poyſoned her paſtours and miniſters, with enuie, pride, ambition, hereſie, idolatrie, and all abhominations: the riches, liberties, and great poſſeſſions, with which Conſtantine the great endowed the Biſhops of Rome (although they eternize his name with the tytles of a good, zealous, deuoute and chriſtian Emperor) yet were they the cauſes which haue bread theſe foule effects, or iniquities in the greater number of the Popes of Rome. True it is, that before the Emperours were chriſtians, the Biſhops were choſen by the chriſtian Prieſtes in Rome, neither did any ſeeke that office by other meanes then vertue: But after the Emperours became Chriſtians, as a witneſſe that the ſoueraigne Biſhoppe of Rome was the ſubiect of the Emperour, the election of the Pope appertained to the cleargie, ioyned with the voyce and conſent of the people, which done, they were driuen to ſend to Conſtantinople, to bee confirmed by the Emperour: this was the firſt order of the election of the Popes, after Conſtantinus the great: which approueth a ſouerainitie which the Emperous had ouer them, but by little and little to wind themſelues out of this ſubiection, they firſt made ſuit to be confirmed by the Emperous deputies in Rome, after wardes Pope Pelagius the ſecond adminiſtred this office without the confirmation of the Emperour, but being afraid of the diſpleaſure of Maurice the Emperour of Conſtantinople, for this vſurpation, he ſent an ambaſſadour to excuſe his act, giuing for reaſõ, ỹ beſieging of Rome by the Lombards ioyned with ỹ let of paſſage, by means of the outrage of floudes and waters, which drowned diuers places, about the time of his election: the excuſe was accepted, howbeit the authoritie of the Emperour concerning the confirmation of the Popes, in many following elections continued. The Pope finding no wiſhed ſucceſſe in his ſaucie attemptes, ſought to bewitch as the Crocadile, who by the teares of her eyes, diſperſeth the venime of her hearte, ſo he with hypocriticall ſhew of holines, purchaſed ſuch reuerence of mightie kings, as in tract

Policies of the Popes to wind out of obedience.

of

of time he commaunded his proceedings, he deuised Purgatorie to feare them, pardons to comfort them: curses to terrifie them, blessings to cheare them: praying to saints to assist thē, holy water to keepe the deuill from them, dispensations for whoredome, absolutions for murthers, masses to shorten purgatorie, pilgrimages to Loreto, to heale all diseases, to saint Michel to cure the gowte, to saint Frauncis to ridde the falling sicknes, to saint Peters Church to purge the dropsie, supping of the Challis to stay the chincose, &c. yea, to be short, to raise him selfe, he feared not to dishonour God, nor cared how he robbed men: for if any ceremonie of the Iewes, or obseruaunce of the Gentils were plausible to the people, or strengthened his purpose, the same ouerruled the sacred Scriptures, and with a meadle of an number of his owne inuentions, he infected all Europe with an Antereligion, which pleased and nourished the fleshly humours of men, and stifled, yea damned the soule, which being pure, laboureth to bring forth workes of her own excellencie. With this bayle of godlines, Pope Benedictus the second ouercame Constantinus the fourth, by the example of Constantinus the great, to graunt by Charter and letters patents, for himselfe and his successors, to renounce all the right and authoritie that he had or might haue in the confirmation of the papall election, and that from thencefoorth, so soone as the cleargie and people of Rome had chosen a soueraigne Bishop, that he should immediatly, without further confirmation or amplificatiō, be holden for the Vicar of Christ, not wtstanding this priuiledge, the Romaine Church was so afflicted, and her possessions were so successed by the Lumbards, that Pope Lyon the thirde was driuen to the protection and ayde of Charlemaine king of Fraunce: in recompence wherof, he named him Emperour, and remoued the Emperiall seate into the West partes, where it hath euer since remained, notwithstanding the successors of Charlemaine would not leaue their authority in the approuement and confirmation of the Popes. By succession of time, the Emperours being weakened, by their pusilanimities, & the Popes of Rome admired through Europe,

as

as the Vicars of Christ and administratours of his diuine power, were not content with the maskes of godlines to disguise their owne abhominations, and to deceyue and incroch vpon christian kings by their humble suites: but beholding the soueraynitie of Emperos and christian kings (the very annointed of God) with enuious eyes raised their heartes aboue their soueraynges seat, and laboured how they might commaund as the head ouer all Princes, insomuch as in the yeere 817. Pope Pasquall the first administred as soueraigne Bishop wout the Emperors confirmation, but driuen to sing ab re nuntio, he excused himselfe before the Emperor Lewes the son of Charles ỹ great, that he tooke it vpon him by the inforcemēt of the people But cleane to take away this subiection to the Emperour, in the yeere 1079. Pope Nicholas the seconde (as Platinus reporteth) called a Councell at Laterane, and made a decree, that onely Bishops, priestes and Cardinals shoulde haue absolute authorities to elect the Popes of Rome, but in trueth, although he tooke away the Emperiall confirmation, yet the people of Rome had by the said decree, their free voyce in the election: and withall was set downe, ỹ whosoeuer purchased that rome by rewardes, bribes or by any other indirect meanes shoulde be helde for a shameleste heretique and Apostata, and as he entered by couin, so it should be lawful to put him forth by force. Thus by an number of sleights the Popes of Rome wrought themselues out of the obedience of the Emperor, alwayes occupying the Empire with troubles, that the leasure might be little to regard their practises: and truely these mischiefes fell out of the proceedings of the butchers rather then Bishops of Rome. The Empire of Constantinople and Grecia became a spoyle to the great Turke, and the Empire of Rome came to the disposition of the Pope as great a tyrant. For as the Emperour Constantinus the sonne of Hellen was ỹ first that kept in Constantinople his Emperiall seat, & after his name so named it, being before times called Bizance: so in the yeere 1190. Constantinus the son of an other Hellen, was the last of Christian Emperors that gouerned the same. About which time

Alat. dit. 5. 6.

time, Mahomet King of the Turkes, and great grandfather of the great Soliman, beſieged the ſame with ſuch a power, as Conſtantinus was vnable to reſiſt, and ſo both himſelfe, and ſubiectes became feelers of Mahomets vengeance, & the ſtately Conſtantinople his Emperiall ſeate, and as ſundry authours witnes, the contention betweene the Popes of Rome and the patriarches of Conſtantinople for ſupremacie, was the paſſage of the Turks attempt, and the greateſt hope he had of good ſucceſſe: and truely his aduauntage was great: for after a cruel fight betweene maſtie dogges, if a Beare appeare, although they will all ioyne to wearie him, yet their former bickering will greatly weaken their forces: euen ſo in ciuill contentions, although both partes will ioyne, to withſtand a common enemie: yet their ſtrength will be much abated, and their enemies courages more increaſed. But whether this, or lacke of magnanimitie in their Emperours were the cauſe, all Chriſtendome rueth the loſſe of ſo famous a Citie, from whome all nations receiued a benefite, and by this Conqueſt, her riches is a ſcourge to all nations, which in times paſt for the renowne of her beautie and riches, was of Strabon called illuſtris, of Plinie and Iuſtin named noble: long was ſhe the chiefe ſeate of the Empire, in her were many generall Councilles celebrated, and an infinite number of hereſies diſcyphered, deſtroyed and roted out. This Citie is ſeated in Europe, in a moſt fertile place of Thracia, vpon the partition of the ſea, betweene Aſia and Europe, at the entrie of the ſea Euxinus, called the great ſea, and therefore Ouid tearmeth her the port of two ſeas, her beautie, fertilitie & riches were ſuch as Philip father of Alexander the great, beſieged her with a mightie power, to be poſſeſſed of her, but after long aſſaulte in vaine, an inhabiter of the citie called Lyon, came before the King, and ſpake to him in this maner, Shew me Philip, what iniurie haſt thou receiued of Biſance, that thou beſiegeſt her with ſuch anger? I am prouoked with no iniurie, (anſwered Philip) but for ỹ ſhe ſeemeth to be more faire then any citie in Thracia, I am inamored of her, & am therfore come to conquer her.

Beautie and fame of Conſtantinople.

her amorous kinges (replyed Lyon) which will be beloued, if their louers indeuour to ouercome them with sweet musicke & curtesie, and not with sharpe warre and crueltie, with this floute Philip was glad to rayse his siege, without dammage to the Bysanceans: but leaue we Constantinople, and the Empire of Grecia in the possession of the Turke, the capitoll enemie of Christ and Christians, to declare the disposement of the Romaine Empire, as great a persecutour of either.

In the yeere 1002. Othon being Emperor, and the kinseman of Pope Gregorie the fift, an Almaine borne, the sayde Pope made a Lawe to priuiledge the Almaines, with the election of the Emperor, to which he got the consent of Othon, which was, that from thenceforth three of the cleargie, & foure of the laitie, should be the electours of the Prince which they called Cesar, and king of the Romaines: to witte, the Archbishop of Magonce, of Treues and of Colloine: the Marques of Brandebourg, the Counte Pallatine de Rhene, the Duke of Saxonie, and the King of Bohemia, and their successoures in these dignities, and after their election, with the confirmation and approuement by the Pope, the Prince elected shoulde be called Emperour Augustus, see heere a wonderfull chaunge, the Emperours of Rome, which for many hundred yeres had the authoritie, to approue and confirme the Popes of Rome, are nowe become subiects to the approuement and confirmation of their subiects, the Pope and his successours: well, with this chaunge agreeth the presagement of sainte Ierome, who saith that the Romaine Empire, which holdeth all nations in subiection, shall be abased, and then shall Antichrist arise, the fountaine of all iniquitie. That the Pope of Rome is Antechriste, regard what is sayd of this monster in the 7. and 13. of the Apocal. Hee shall make warre with the saintes, and shall ouercome them, Item power is giuen him ouer all kinreds, tongues and nations, and all that dwell vpon the earth worshipped him: that the Pope of Rome warreth with the saintes, ouercommeth them, & becommeth drunke with their bloud: his persecution of the true professours of the Gospell, through

The Princes electours.

Apoc. 13. 7.

throughout Europe, is a memorable witnesse: of which point the reader of the Registers of the reuerende deuine, master Iohn Foxe, entituled Actes and monuments of the Church, may be liberally satisfied, that he hath had power of al kindred tongue and nations, the subiection of Emperours and Kings, witnes the worshippe and the reuerence done vnto him, may not be hid, in that he will impudently & arrogantly challenge vnto himselfe, what onely belongeth to God, for it is thus registred in the Cannons, ý he hath power to saue or to damne: how that by waggons full loaden, he can send soules to hell, can condemne to purgatorie, and at pleasure fetch men forth againe, where the holy scriptures in sundry places assureth vs that onely God forgiueth sinnes. That he is that strumpet attyred in purple, scarlet, &c. mounted vpon the beast with seuen heads &c. spoke of in the 17. and 18. of the Apocal. the Angell expoundeth, that these seuen heades signifie seuen mountaines or hilles, and what authour remembreth any famous City to be builded vpon seuen mountaines, or hilles, many say that Rome was so builded, but none that witnesse of any other citie: the names of which mountaines were thus registred, more then a 1600 yeeres since, the mount Palatin, the mount Capilotin, the mount Auentin, the mount Esquilin, the mount Viminal, and the mount Quirinal: in remembrance whereof, there was in auncient time, a feast day in Rome, called Septimontinalia, Virgil in his Georgickes, speaking of Rome, & her beautie, saith, that within her walles she inuironeth 7. hils euery particular nation in Europe reuealeth her, by this large witnes: their Princes haue bene drunken with the bloud of many godly martirs, & haue insatiably drunken of the Popes poysoned cup of abomination. To be briefe, the most infirmed eyes may see, ý the Pope is that Antichrist the Apostle speaketh of, that he shall sit in the Temple of God, and be honoured as God: the Pope not only taketh that place, but will thus be called, Domine Deus noster Papa. O Lord our God the Pope they may perceiue in him a fulfilling of ý prophet Daniel, that he should place himselfe aboue all things in the worlde, that he should

Can. si Papa de stinet. 42.

Apocal. 17. 18.

The names of the mountaines where Rome was builded.

Georg 2. circa finem. Apocal. 17.

Thes. 2. 2.

Dan. 11.

should distribute lands & kingdoms, to such as should take him for a God, & worship him. Leauing to write further of this monsters other damnable sinnes, which being past number, shall purchase him torments wout end. I will in his enuious tyrannies towards such Princes as were not the seruants of his will, reueale this prophecie & continue my purpose: Morrall Esope reciteth a fable of a snake, which being nie frozen to death, was by a good husbandman pitied, and brought vnto the fire, but when the fire had giuen strēgth to this viper, he forthwith stung the husbandmans children: euen so this Apostata, or reuolter from Christ, did with all the venime he coulde, afflict & weaken the Emperiall dignitie, whose rulers gaue him first earthly promotion, and from time to time sustained him in all his troubles. Behold how Pope Benedictus the third enuyed the soueraintie of Emperors & anointed Kings, who condemned for heretiques one Okan and Dant, two persons blinded with al his idolatries & superstitions, saue that they maintained that Emperors helde their Empires of God, and not of the Pope: this Pope might more properly haue bene adopted Maledictus then Benedictus, as one wiped out of the booke of life, which it seemeth he little read, and lesse regarded: for if he had studied the sacred Bible the perfect mirror both of heauenly grace & morrall gouernement, it is like he might haue light vpon these passages of holy scripture, By me kings raigne, and Counsailours discerne iustice, by me kinges rule, and rulers iudge the earth: hearken then you kinges, &c. for power is giuen you of the Lord. Dauid thus saith, The Lord teacheth the kings hands to mannage armes, and his fingers to warr: &c. the Lord establisheth Kings, hath power ouer kingdoms and disposeth them at his pleasure, and to whome he please. The great King Artaxerxes acknowledgeth ỹ the most great & good God gaue him & his forefathers their kingdom. And briefely to conclude, the excellencie of imperiall and regall dignitie, there is no superiour power, but of God: well, though the least of these vnreproueable authorities, suffice to condemne these tyrannous Popes to hel, no wonder ỹ they all

A fable moralized by the Pope.

Pro. 8.
VVis. 6.
Psall. 144.
Dan. 2. 4. 5.
Ierem. 25. 27.
Rom. 13.

stopped

stopped not his accursed mouth, that pronounced the vniust sentence against these two innocent persons, for he (the Pope I meane) who striueth to matche the Maiestie of God, enuyeth the recordes of his power, and feareth not what is writte of his vengeance, much lesse can endure that Emperors, Kings and such potentates, should be Gods Lieutenantes on earth: his pride bewrayeth the one, and his enuie dayly discouereth the other. The Chronicles of euery christian common wealth are testimonies, that since Princes became the subiects of this proude Pope, their kingdomes were neuer free from curses, excommunications, nor Kinges cleare from depriuement of kingdomes, their subiects free from priuie seditions, nor their countreyes vnoutraged with open rebellions, if his worde gouerned not the sworde, and his will stood not in steade of law. so that it is a question, whether his hypocrisie haue wrought more mischiefe in the West, or the Turkes open tyrannies in the East. Upon some enuious suggestions, Gregory the ninth and Innocentius the fourth, Pope of Rome, did depose ỳ Emperour Fredericke the second, excommunicated and banished his faithfull and obedient subiects, & absolued the rest of their othe: and furthermore graunted great indulgences, and pardon to such as would rebelliously rise to confound him: yea, after he had with an hundred and twentie thousand markes redeemed himselfe from this excommunication, he was (notwithstanding that) once againe banished and accursed. The perfect histories of Fraunce witnesse, that Pope Vrbane the fourth, about the yeere of our Lord 1264. violently did depose Conradus of his kingdome of Scicilia, being his right inheritance, and gaue the same to Charles Earle of Angion, and brother to Lodouicke the French king, to frustrate which gift, Pope Nicholas the thirde, about the yeere 1268. caused Peter king of Arragon, to come out of Italie, to deprive the said Charles, and to possesse him thereof, hee wrought a practise, that in one night all the French, both men, women and children within the Iland of Scicilia, were murthered by the inhabitants thereof. In remembrance of which crueltie, to this day

Pride and cruelties of the Pope.

day, there is a worde called the Scicilian euensong. Pope Boniface the eight, enuiyng the maiesty of the Emperour Adelphus de nassan, predecessor of the Prince of Orenge, for challenging to be the Popes superiour, stirred vp, Albert, the first Duke of Austriche of that name, and race, to take armes against the Emperour, for the imperiall seate, and assisted him with the secreat councell and strength of Gerrard Archbishop of Maience, in which battaile the Emperour was slaine, and Albert succéded in the Empyre. In so much as puffed vp with pride, for the lucky successe of his vngodly practises, this vngratious Pope in his Iubile, caused two swordes in triumph to be carried before him, making the bearer of the one to cry, O Christ, see there, the Vicar on earth. And the other: O Peter, see there thy successour. In so much as the French king called Philip le Bell hating his pride, refused to acknowledge him for his superiour. For which contempt he pronounced the recited Albert king both of Rome, and Fraunce, wherupon the said Phillip, secreatly in the night vnder the conduct of Sarra Colomna, sent out 400. horse men & toke the Pope, at Anagnia, and from thence ledde him prisoner to Rome. To whom the king in this scoffing maner wrote Sciat fatuitas vestra, &c. and after his beastlye death, which shortlye followed his arriuall at Rome, he was long remembred with this reproch, Intrauit vt vulpes, regnauit vt leo, morritur vt Canis. See what large coates, Pope Gregorye the 7. cut of other mens cloath, because he could not make the Emperour Henry the fourth, the vassaile of his will, he firste excommunicated the sayde Emperour: and cursed all his adherentes, and after gaue Ralphe Duke of Swaben his kingdome with an imperiall crowne, bended with this trim verse.

Looke in the Cron. of Germany.

Apol. of the prince of Orange.

Epitaph of Boniface the Pope

Petra dedit petro, petrus diadema Radulpho.
A diadem the rocke gaue Peter and his race,
And Ralph receaued a royall crowne, from Peters holy grace.

But although the Pope were prodigall in his gift, yet his

holines nor power could shield the vnfortunate Ralphe from the vengeaunce due vnto traitours, who shortly after was pitifully slayne, who hauing his handes first cut off, lamentablye exclaimed before the bishops, that through the Popes & their prouocations, he and his confederates were accursed, for rebelling against his owne lord, & supreme head. Not long after this succeded pope Paschalis the seconde, who excõmunicated the emperor a freshe, & commanded Robert Earle of Flaunders, to destroy with fire & swoord the territories of Lueck and Camericke, because the inhabitaunts remained loyall, to their soueraigne lord the emperor, yea he gaue the imperial crowne with al the iewels of ỹ empire, to Henry ỹ 5. son vnto the sayd emperor Henry ỹ 4. & herein preuailed so much, as he moued his son to persecute his lord, with such horrible and vnnatural malice: as after he had miserably sterued him, in the prison at Lueck: he wold not receaue the Lukeners to grace, nor the pope discharge them of excommunication, vntil they had vntombed the buried carcas of the emperor, & had caste the same into the open field, as the carrion of a dog. This enuious act of Pope Alexander the 3. is no lesse notorious, who after manye excommunications, & curses, arrogantly treading vpõ the neck of the emperor Fredericke Barborossa, vpon the top of the stayres of the great church of S. Marke in Vennis, before all the people, did vsurp & pronounce this saying in this Psalme, Super aspicem, & basilicum equitabis, & conculcabis leonem & draconem. That is to say, thou shalt ride vpon the lion & the Adder: the yong lion, & the dragõ thou shalt tread vnder thy fæt. Pope Clement the 4. for penance inioyned Franciscus Dandalus, to creepe a long the Popes pallace, vpon his hands & knees, with a collar about his neck like a dog. Pope Alexander the 6. gaue vnto Ferdinando king of Castile, motu proprio, all the newe Indians which lie vpon the Ocean seas, west ward frõ Spaine: for which gift Artabaliba king of Peru (though he cursed fortune, for his defeat in battaile by the Spaniards) saide, that he estæmed not the pope, that woulde giue away to an other that which was none of his owne. Leo the 10. offered Frauncis the French

The Popes warrant or letter vvritten in the 2. booke of counsels fo. 810

Rob. barnes cronicle. Eusеb & Nanc.

Psal. 19.

Lopes de gomor. in his hist. of Ind.

French king the whol empire of Constantinople: but the king giuing him harty thanks, refused his gift, vnles he would put him in possession therof as he, ỹ wisely fore dreaded, the fortune of the Dukes of Germany, who to conquer the kingdō of Boemia, vpon this weake title, Pope Paule the 2. by sentence deposed George the right & lawful king, & gaue it vnto the sayd Dukes with this condition, ỹ they should goe, & at their owne proper charges, take it perforce: in which attēpt who lost aboue 100000. men, a horse back & a fot, & yet did preuaile very litle. These & many other outrages, the enuy which this proud byshop bare towards the maiesty, & royall estates of those emperors & kings, which refused to giue him soueraigne place, with most extremity tiranniſed vpon thē selues subiects & realmes: & smal is the wonder how he came to this intelligences of forraine princes procēdinges, yea to the vnbowelling of the secrets of their harts, when the chiefe of their priuy counsels, the head rulers of their parliaments, the principall ambassadours for matters of common weale, by the cunning of this Soule queller, & vngratious college: were Cardinals, Archb. bishops & other of the cleargy, who hauing to doe in the affaires of the common weales of princes, so handled the matter, as they kept euery Christian king for the most part busied either with enemies at home or abroad: ỹ they thereby shoulde haue little leasure, to lok into the smoth hipocrisie of this wicked pope, & his shameles brood of shauelings. And which is more: after ỹ his subtilties had set thē togeather by the eares, he so handled the matter, ỹ it was reputed vnto him a matter of fatherly loue & singular holines to make them friends againe: not vnlike to a knauish phisition, ỹ superficially poysoned a number of people, to get vnto him selfe a name & credite by the curing of them againe: in the gouerment of princes, there could be nothing irreuocably done if he said not Amen. And by your leaue what other fruits might grow of the ambitious humors of his proud prelates: what wonder is it, if they enuied, that Dukes, Marqueses, Earles, Barrons, & all tēporal magistrats, should take their places aboue them? The seruaunt is priuiledged by the

A daungerous policie of the pope.

honor of his Maister, these temporall estates, are the seruants of their princes, and the emperors them selues, are the Popes inferiours ergo the Popes sworne seruauntes are more worthy then the Emperours subiects: a good argument for sooth where the maior is false, the minor foolishe, and the conclusion the scourge of common weales. Well according to the Prouerb, as the olde Cocke croweth the young Cocke followeth, that the Pope will haue Emperours, and Kinges, his inferiours, in aduauntage of that which is reported, Pope Gregory the seuenth suffered the Emperour Henry the fourth in the dead of wynter, to stand three daies bare headed, and bare foot, at the gates of Gamisen, while he passed the time in daliaunce with the Dutchesse Matildes, and would not vouchsafe to loke vpon him, vntill the Dutchesse of a more generous disposition, made intercession for the receauing of the Emperour yea to shew them seruauntes, rather then inferiour companions, when the Pope is determined to ride a horse backe, the Emperour or king present must hold his styrrop, when the Pope will be carried in a chayre, the Emperour or king present, is bound to bow downe his necke, to take vp the chayre vpon his shoulders: The emperour or king present, at diner must giue the Pope water, and waite till the first course be serued. To this seruitude the Pope brought mighty Princes, and to bondages more thē sufferable, his prelates inthralled right noble Peeres, yea to tedious would be the particulars of this vipers & his venemous|brodes proceedings, & in their tyrannies wold instruct the tormenters of hel in vengeance with whom

Anno 1070.

Cerimoniæ Eccles. Rom. lib. tit. 2.

Sic volo, sic iubeo, stet pro ratione voluntas.

So I will, so I commaund
For lawe, let my pleasure stand.

What feend may be more graceless, then this hipocrite, or people so miserable, as those subiected to his power, when the law of God is no bridle to hold him from tiranny: nor the law of man a shield for the others safetye: who besides the daylye example of his workes, by the warranties of his Bull which followeth, sheweth a will to violate either.

Non

Non obstantibus constitutionibus, & ordinationibus apostolicis, cæteriſq; contrariis quibuscunq;: In English thus, notwithstanding all constitutions, ordinances apostolicall, nor any other thing what so euer here vnto contrarye: mary sir it is no maruaile although he take vpon him to bee a God, a Creator, a disposer in heauen, earth and hell, as many substantiall Doctors woulde prowue him, that will vndertake to ouerrule the ordinances of God, and institutions of men. A king which is the most soueraigne title, that euer God gaue vnto man, is bound vnto the law, vnlesse he be a tyraunt, that is obeyed for feare, yet ruling, liues neuer out of feare. With this prepostrous corse of the Pope, agreeth the pleasant answer of a good Abbot, who being demaunded, Papa cuius partis orationis? sayd that papa was participii partis, quia partem capit a clero, partem a seculari, partem ab vtroque, cum totius orbis doloris significatione, sine modis & temporibus. That is to say, this word Pope is a Participle, for he receiues of the spiritualitie, he receiues of the temporalitie, and parteth stakes on both sides, without measure or ende, to the great anguishe & sorrow of all the world, may truly be sayd: somewhat I haue discoursed, and much more other nations haue felt, neither yet hath little England, which some holde not part of the worlde, bene exempt from his rauening crosses, no better then curses, but through his meane hath beene partaker of other countries calamities. King Inas made the whole lande tributary to the Pope, and further vpon suggestion, that Thomas Becket archbishop of Caunterbury was slaine, by the kinges consent, the whole land was a great while in subiection, and at the disposition of the Pope. It is a wonder but that God would haue it so: that no worthy Prince did vnmaske the painted village of this glorious Pope, in so long continuaunce of his errour: yea the continuaunce of his kingdome, is a great matter of his glory, and a colour that yet deceaueth many: but Sainct Paule sufficiently aunswereth the matter saying that God shoulde send such an efficacie in errour, that men shoulde giue credite vnto falsehood not onely for a day: but for a long continuaunce

A presumptuous commandement

A good king bound vnto the law.

A pleasant aunswere.

Anno 740. This taxe was peter pence.

Anno 1181.

of time: but as there was a beginning of all that is visibly seene: so there shall be an ende of the greatest glory that our eyes may behold. And although the ten kinges figured by the beast with ten hornes, in ỹ seuenténe of the Apocalips, which shall hate the whore, and shall make her desolate and naked, and that shall eat her flesh, and burne her with fire: is meant in that passage as a prophesie of the destruction of the Empire of Rome, yet graunting the same: you shall easely finde out Antichrist by the whore that sate vpon the seuen hilles before described. I haue in the Chapter before touched the most of the tenne kinges which Saint Iohn speaketh of, which destroyed and spoyled Rome. But for that I haue not set them successiuely done in the other chapter, but onely remembred those, that entred Rome by force, I holde it not amisse in this place breifly to remember them. Radaigasus the first king of ỹ Gothes which entred Italy with two hundred thousande Gothes, can not be reckoned for one of them, for that without doing any great damage he was ouercome, taken prisoner, and strangled by Stilicon captaine of the Emperour Honorius army.

Apoc. 17.

1 Alarick was then the first king of the Gothes, and straunger that entred and spoyled Rome.

2 Adolphus was the seconde: who if the intercession of his wife Placida, Honorius sister, had not appeased his furye: had vtterly subuerted Rome.

3 Generick king of the Vandals was the thirde that spoyled Rome.

4 Odoacer as some say a Saxon, was the fourth king, that punished Rome: and first of all named him selfe king of Italy.

5 Theodarich king of the Gothes was the fift: who and his heyres occupied the empire 50. yeares.

6 Athalarick, Theodarich sonne was the sixt.

7 Theodat successour of Athalarick, also king of the Gothes was the seuenth.

8 Vitiges, was the 8. king: this Vitiges left Rome naked of all her beautifull buildinges, and auntient priuiledges.

9 Tottill king of the Gothes was the ninth, who destroyed Rome

Rome more then the reſt, and this wound lacked 42. moneths, as it is written in the Apoc. 13. for it was three yeere and a halfe before Beliſarius repayred Rome, after her firſt ruine by Tottill. Apoc.13.

Telas ſucceeded Tottil, and was the laſt king of the Gothes that gouerned Rome, who in the beginning of his raigne, was vanquiſhed, taken priſoner, and put to death, by Naſetes, chief of the Emperour Iuſtinians army.

In this ſort did God chaſten this Empire of Rome: and albeit God hath appointed other then carnall weapons, to confound Antichriſt: who being the enemy of God, is threatned to be confounded by Gods owne worde: yet to ioyne ſhame with his ouerthrow: viſible vengeance is ſeene to raigne vpon him. For to what nation is not his deformitie knowne: and as by peece meales he clymed to the higheſt degree of worldly dignitye: euen ſo by a lingring conſumption he is almoſt waſted to nothing, or in the beſt conſtruction brought vnto a vile reputation: and as I haue here ſhowne his floriſhing pride, and pompe, euen ſo occaſion will hereafter miniſter matter, in ſundry places of his ruine diſgrace, and daylye defeats, whoſe vtter confuſion, God for his ſonnes ſake ſpeedely graunt Amen.

CHAP. 7.

Of the enuy of Sergius a monke of Conſtantinople, who being baniſhed for hereſie fledde into Arabia, vnto Mahomet, by whoſe diueliſh pollicies, ambitious Mahomet, forced the people to holde him for a Prophet, which damnable ſect, vntil this day hath beene nouriſhed with the bloud of many thouſandes.

LAmentable and moſt lamentable, are the bloudye cruelties, manifeſted in my former diſcourſes, but this one act of enuy broched, the extreameſt venim of the diuell. For although in my

recited examples I haue published, open iniuries both against God and man, yet were they executed on those persons, whose glory the enuious beheld, or in the worst degrée, to bury the remembraunce of their vertues, which they imagined would lessen their account. But this fact of Sergius was drawne many degrees more extreame, who though he sufficiently bewrayed the enuie that he beare to his superiours authoritie, beeng a Monke in Constantinople: in that he rayled damnable heresies, to make him selfe famous, yet the sect of Mahomet, which his accursed head first plãted in Arabia, hath left an impossibility to Belzabub to scatter in the world, a more blasphemy against God, and iniury towardes men, whose opinions buried millions of soules in hell, whose bodies were to forme, many hundred yéeres after his departure vnto the Diuell. The actions of whom, and originall of Mahomets sect ensueth.

Vncertainty of Mahomets linage.

Sundry are the opinions, of what parentage, and countrye this false Prophet Mahomet was. Platinus sayeth that he sprong from noble line. But Pomponius Letus, a moste diligent authour, in the abridgement of the Romane history, affirmeth that he was of a race, base, vile, and obscure, which may the rather be credited, for that a man so euill, in whome was nothing worthye of memorye: but malice and iniquitie, may hardly be the issue of noble bloud. Some saye he was a Persian, some other an Arabian, and both opinions not without reason, for that at that time, the Persians gouerned Arabia. Touching his father, were he noble, or villayne, sure it is that he was a Gentill, and neither Iewe nor Christian: by his mothers side, the better opinion is, that he descended from Abraham, by the ligne of his sonne Ismaell, whom he had by his Chamber mayd Agar, and so as a Iewe, obserued the lawe of the Iewes. This Mahomet had a quicke spirite, and easely learned, what so euer he was taught, who in his youth was solde, as a slaue, vnto a rich marchaunt named Adimonople, who regarding the towardnes of the young man, intertayned him

him as his sonne, and in no pointe as his slaue: who so well mannaged his masters affayres, that in shorte time he returned Adimonople great riches, and by reason of his great traffique, both with Christians and Iewes, he was well exercised in eyther of their lawes: during this time, Mahomets master dyed without yssue, and left Ladigua his wife very riche, who hauing before proued the sufficiencie of Mahomet, toke him to husband, & so of a bondman, raysed him vnto the degree of a riche Lord.

In the Prime of Mahomets aduancement, the forenamed Sergius ariued in Arabia, who to be reuenged of the Cleargie that banished him Constantinople, or more properly to shew his malice, to despight God because he suffered him to prosper no better in his heresies, in euery place he tormented the poore Christians, with whose outward habite he was but lately attyred: in the ende he lighted in acquaintance with Mahomet, whome Sergius founde in abilitie and power great, in witte quicke and subtill, in minde proude and ambitious, of disposition froward and enuious, a great practiser of magicke and nigromancie, and to bee shorte, that hee was ignoraunt in no vice, neither was there any lewde attempt that hee feared to enterprise: who taking his best opportunitie, counseled Mahomet to take vpon him the name of a Prophet, and to giue him the greater credit, by magicke and other diuelish practises, hee illuded the people with some false myracles, in somuch as his wife and most familiar friendes began to admire Mahomet, and to reuerence him as a holy Prophet. The vvicked counsel of the monck Sergius.

But were it the vengeaunce of God sent to abase his pride, or the malice of the deuill by this plague to colour his impious enterprise, Mahomet was many times stroken with the falling euill, whose straunge passions much amazed both his wife and houshold seruauntes, which Mahomet thus excused, that the Angell of God oftentimes talked with him, and vnable as a man to sustaine his diuine presence, he entered into this agonie and alteration of spirit, and that by this visitation, he forelearned what was the almightie will and pleasure of God, whose

whose expresse charge he followed.

By these subtil illusions & protestations, he not only seduced his familliar friendes and allies, but by his cunning and their false rumours he was admired and reputed through the greater part of Arabia, as the Prophet of God: Mahomet growing to be thus popular, and after the death of his wife, sole possessed of a great masse of wealth, by the incouragement of Sergius, he published abrode that he was sente from God into the worlde, to giue lawes vnto the people: and for that he was by his industrie learned in all lawes, in the beginning till he had well rooted his damnable sect, to reaue himselfe of many dangerous enemies, in parte he accorded with the Iewes, in part with the Christians, and moreouer in many thinges he agreed with the heretiques which raigned in his time: he denyed the Trinitie with the Sabellicans, with the Macedonians he denyed that the holy Ghost was God, and approued the multitude of wiues with the Nicolaites, on the other part he confessed that our Sauiour and Redeemer was a holy Prophet, and that he had the spirite of God: with the Iewes he receyued circumcision, and to be short, being of no religion, hee entertained the professours of euery religion: but especially, his wicked law tollerated al carnal vices wout controlement. Mahomet being by these meanes strong and puissant, he made his lawe named the Alcoran: and for that he distrusted the goodnes thereof, he generally forbad all men, vpon the paine of death, not so much as to dispute of his lawe.

Mahomet an Atheist

A damnable pollicie.

In the beginning of these matters, he was strengthened with the multitude, and such as were seduced with his false perswasions. Also there ioyned with him all the vicious and carnal men, which in those dayes abounded through the world by whose ayde he assaulted the confines of Arabia, and subiected a great part thereof. His beginning was about the yeere of the Lord 620. in the time of the Emperour Eraclies, who so sone as he had news of Mahomets proceedings, (as Platinus witnesseth) he prepared a remedie, & persourmed the same in part, intertaining for this seruice w̄ large promises ỹ Scenits, a warlike

a warlike people of Arabia, so that this new sect was in a maner stifeled for a time: notwithstanding the Emperour greatly erred, that he followed not his purpose, vntill he had cleane plucked vp this wicked roote, which brought forth such dangerous and damnable seed, for in not continuing his enterprise he did much hurt in beginning of the same: for because he kept not promise with the Scenites, and payed them their accustomed wages, they in despight thereof, ioyned with Mahomet, & seeing that he was in great reputation & holden for the Prophet of God, they chose him for their captaine, Afterwardes he and his people assailed the Empire of the ROMAINS, and entering into Syria, they conquered the noble citie of Damas, w̄ all Egypt, Iudea, & the adioyning countries: Mahomet then perswaded the Sarisens, a people of Arabia, that the land of promise belonged vnto them, as the legittimate successors, of Abraham, and hauing thus fortunate successe in his enterprises, he made warre vpon the Persians, by whom he was at the first vanquished, but in the ende he had the vpper hand.

A matter is better vnbegun, then not effectually followed.

A pleasing persvvasion of Mahomet.

To conclude, after that Mahomet had compassed great and horrible matters, he was poysoned in the 40. yeere of his age, and as Sabellicus sayth, in the yeere of our Lord 632. And for that Mahomet would often say, that after his death he should ascend vp into heauen, his disciples kept him aboue the ground vntill his bodie stuncke as badde as his soule, which was then closed in iron, and by his sayde disciples was carried into the Citie of Meque in Persia, where he is worshipped of all the people of the East, yea of the greater part of the worlde.

Mahomets death.

Califus succeeded Mahomet in the Empire and Hali succeeded Califus, these two greatly augmented the secte of Mahomet, and so from tyme to tyme, by diuers meanes and successions, and principally for our sinnes, and through the cowardlines of the Emperors of the East, this pestilence continueth vnto our age.

Califus and Hali successours of Mahomet.

And certaynely if Gods mercie and the diligence of the Emperour CHARLES the fifte had not stopped the passage and determination of the great Turke SOLYMAN, Italie

and

OF THE ENGLISH

and all the Weſt hadbene in daunger of this infection. God be praiſed for his prouidence, and when it ſtandeth with his good will, all good people doe deſire that there may bee ſuch vnitie among Chriſtian Princes, as ioyning their forces together, they may be able to confounde the tyrannie of this enemie of many thouſand millions of mens ſaluation: by whoſe puſalanimitie, enuie and diſcorde: of a vile and abiect perſon, hee is growne to be a Prince, renowmed and feared through the whole worlde, the great Turke I meane, who although he be ſprung vp long ſince Mahomet, yet his damnable ſecte neuer dyed, & at this day by the Turkes proceedings is wonderfully diſperſed. Which almightie God for his ſonne Ieſu Chriſt his ſake ſpeedily extinguiſh.

CHAP. 8.

Of the Enuie of Simon the Magician, and other heretiques ſince Chriſt his time.

THere was neuer common wealth, Citie nor people ſo well gouerned in vnitie, but that enuy made a paſſage for diuiſion and diſcorde. Among the heathen Philoſophers their ſects wrought much diuiſion. The Iewes although they obeyed one lawe, notwithſtanding the hereſies (for ſo call the Greekes the cauſes of diuiſion in religion) of ỹ Phariſites, Samaritans, Nazarites, Herodians & others cauſed much contention & debate among ỹ people: but at this day the deuines onely calleth thoſe heretiques, that inſtituteth, findeth or followeth any ſect, contrary to chriſtian religion, whereof Simon the Samaritan called the Magitian with his harlot Selene, were the firſt, that enuying the credite of the Apoſtles, ſought by a venemous opinion, to kill the rootes of chriſtian faith and religion, hee and his ſupporters which

He was borne in a towne of Samarie called Tricon. Tert. de here.

which were called Simonaques, offered to ſell the grace of the holy Ghoſt, he preached that our nature proceeded not of God, but of a high and ſupernaturall cauſe, with many monſtrous and horrible propoſitions, particulared by Irenius and others, which Irenius called him father of hereſies: this Simon ſeeing that the Apoſtles by laying of their handes, gaue the holie Ghoſt to thoſe whom they touched, ſought to obtayne of Saint Peter, that for money, which he acquired with godlyneſſe and faith: but the Apoſtle thus anſwered him, Thy money periſh with thee, becauſe thou thinkeſt the gifte of God may bee obtained with money: thou haſt neither part nor fellowſhip in this buſines, for thy heart is not right in the ſight of God: Simon being thus reproued by Saint Peter, euer after his enemie, and enuying the miracles the Apoſtle did by grace, he continually ſtudied to doe the like by magicke, and in the ende he grew ſo famous, as in the time of the Emperour Nero, he was ſo reuerenced in Rome, as betweene the two bridges ouer Tiber, his Images were ſet vp with this ſuperſcription, To Simon the holy God: Simon being drunken with this admiration of the people, arrogantly offred to contend with S. Peter in doing of myracles, and practiſed by his arte to rayſe a kinſeman of Neroes from death to life: but to a bootleſſe ende he tryed his cunning: but ſaint Peter after hee had called vpon the name of Chriſt, rayſed him from death to life: Simon being more deepely enraged by this miracle, purpoſed before the people of Rome to flie betweene the mountaine Capitolin & the mountaine Auentin, if Peter would followe him to the end it might be knowen, which of both them was beſt beloued of God, & therewithall comforted with his diueliſh artes, Simon prepared himſelfe to flie: then Peter holding vp his handes to heauen, deſired God that he would not ſuffer ſo great a people to be abuſed by his magicke: after whoſe prayers, Simon fell in the middeſt of his flight, and broke one of his legs: through griefe and ſhame whereof, he ſhortly after dyed in Africke, whether he was by his diſciples carried.

Lib. 1. cap. 20.

Act. 8.

S. Iuſtin. martyr in his Apologie.

But out of this monſtrous roote many other hereſies ſprung,

ſprung, vid. the Doſitheans, the Cleobanians, the Georthenians, the Maſbotheans, and many other, whoſe malicious ſectes had ſmall ſucceſſe, and leſſe continuance.

Elymas. About this tyme, there was in the Ile of Paphos, a Iewe, a Magician, and a diſciple of Simon, named Elymas Bar-Iehu who by his illuſions and inchauntmentes deceyued many people: who enuying the credite of the Apoſtles, (eſpecially becauſe the Pro-conſul Paulus Sergius receyued the woorde of God, by the preaching of Paul and Barnabas) did his vttermoſt indeuour to ſlaunder the Goſpell: Paul full of the holy Ghoſt, ſet his eyes on him, and ſayde, O full of all ſubtiltie and all miſchiefe, the childe of the deuill, and enemie of al righteouſnes &c. and preſently (the ſentence being pronounced by Paul) the hand of the Lord ſtrooke the ſorcerer blinde for a ſeaſon, to the great confirming of the Proconſul, and admiration of the whole people.

Act. 13.

Menander. There ſucceeded the malicious Simon another Samaritan, named Menander, he exceeded his maſter Simon in diueliſh knowledge and practiſe: he enuying the myracles of Chriſt, and credite of the Goſpell, named himſelfe the Sauiour come from heauen, for the health of men, he ſaid that none could be made immortall but by his baptiſme, he vaunted the Angels were vanquiſhed by his power. Euſebius writeth that the drift of his hereſie was, to obſcure the merit of Ieſus Chriſt, and the doctrine of the Goſpel. Not onely theſe, but all other hereſies ſprang from enuie of the authoritie and reputation giuen vnto holy and godly men, or through ambitious deſire of worldly promotion: for theſe Atheiſtes (which ſurely are the founders of hereſies) although they diſguiſe themſelues with the habite of religion, knowing the humours of men, are naturally giuen to nouelties, eſpecially in religion: reade the ſcripture onely to finde out doubtful paſſages, whereupon they ground their hereſies: as that of Marke, the Magician who vpon the ſaying of ſaint Paul, that fleſh and bloud could not inherite the kingdom of God, rayſed his hereſie, that the ſouls were onely ſaued, and not the bodies: others raiſed hereſies

Lib. 3. cap. 26.

Marke.

that

that they thought beſt agreed with the fleſhely pleaſures of men: as the Nicolaites, who abuſing the meaning of Nicholas proſolite of Antioche (as Euſebius repoꝛteth) one of the ſeauen deacons inſtituted with ſaint Steuen, who being repꝛoued of the Apoſtles foꝛ being iealous of his faire wife, to cleare himſelfe of that ſuſpicion, he bꝛought his wife beſoꝛe them, & acquited him that would haue to doe with her, but neyther did he himſelfe accompany with any woman other then his owne wife, neither was this offer any occaſion of euill among the Apoſtles: ſo that by falſe and voluptous imitation, this hereſie ſpꝛung vp in Aſia as appeareth in the reuelation. Lib. 3. cap. 29.

One of theſe fleſhpleaſers was the heretique Cerinthius, who ioyned circumciſion with baptiſme, he ſaide that the God of the Iewes was not God, but an Angell, and that Chꝛiſt was the naturall ſonne of Ioſeph and Marie: he further ſayde that the kingdome of Chꝛiſt after the reſurrection was woꝛldly, and that the tearme of our felicitie was a thouſande yeeres, where the ſaintes ſhould liue in Ieruſalem, in all maner of pleaſure, abounding with daintie biandes, fayꝛe wiues, and all other tempoꝛall commodities: contrary to the doctrine of ſaint Marke, who ſaith, that in the kingdome of heauen wee ſhall neither take nor giue wiues in mariage, but be like vnto Angels. and contrary to ſaint Paul, who ſaith, If you circumciſe your ſelues, Chriſt ſhall little profite you. Cerinthius. Marke 12. Gal. 5.

Irenius ſaith, that Saint Iohn finding the heretique Cerinthius behemently diſputing, and denying Ieſus Chꝛiſt to bee the ſonne of God, Saint Iohn willed his friendes to departe the place with him, foꝛ that God would no longer ſuffer ſuch impudent blaſphemie, and ſodainly as they were departed, the houſe fell vpon Cerinthius and his adherents. Cont. here. lib. 3 cap. 3.

Out of the ſchole of the aduoulterous & inceſtuous heretike Valentine, ſpꝛang the heretiques called Barboreanes, Naſiains, Strationians, Canians, which pꝛayſed Cain and Iudas, and diuers other monſtrous heretiques: the damnable ſect of Mahomet, as is ſhewen in the Chapter of Mahomet, ſpꝛang from the enuie of the Moncke Sergius. Arius that ſowed ſo Valentin. Sergius Arius.

much

much diſſention in the Church of God, in ſeeking to ſeparate Chriſt from the diuine ſubſtaunce of God, (by the ſharpe puniſhment of God, purging his very entrailes) was driuen to confeſſe that pride and enuie were the very groundes of his damnable hereſie. If I ſhould repeat all the hereſies and diſſentions that enuie hath ſowen in ỹ Church of God, it would rather containe a volume then a Chapter. The diligent readers of hiſtories ſhall finde, that for the moſt part, if enuy armed chriſtian ſubiects againſt the peace of their countrey, ſhe made ſome falſe prophet or heretique, with the vaile of religion, to be their ringleader. The enuie of the Cleargie is the roote of al miſchiefe, enuie erected the order of the Dominican friers, through enuie of the reuerence giuen vnto the Franciſcans: the Ieſuites ſprang from the enuie of the Dominicans: the fall of Antichriſt, hath driuen the Pope to publiſh the proclamation of Schimeon the ſeditious Iewe. Who ſo liſteth to be rid of the bondage of his maſter, or hath receyued iniurie in his countrey, all that bee in debt or ſtand in feare of their creditours, thoſe that dread the Iudges for ſhedding of innocent bloud, and therefore haunte the mountaines and deſert woodes, who ſo is diſpoſed to rob, ſteale, murder, haunt whores, to eate and drinke at other mens coſtes without labour of his handes, if he will make warre (ſayth the Pope) with the true profeſſours of the Goſpell, him will I protect from the danger of lawes, pardon his offences, and will lade him with booties and ſpoyles. His intertainement armeth all the Atheiſts, heretiques and vnthriftie perſons in Chriſtendome with ciuill diſſention: the defence of the Pope is their colour, but enuie, ambition, neceſſitie and breach of law are the true cauſes: ſo that the generall quarrell of Chriſtendome is betweene the Papiſts and the protestants: but I hope, and ſo all good Chriſtians zealouſly pray, that God will alwayes giue victory to ỹ true profeſſors of the Goſpell: & as he hitherto hath powred his viſible vengeance vpon heretikes ſo he will ſpeedily confound this Archeretique the Pope, and his huge rabble of reprobates. Amen.

Ioſe. de bel. Iud

The Popes ſouldiers.

CHAP.

MIRROVR. Lib 1.

CHAP. 9.

The mortall quarrell that enuie raiſed of the faction betweene the two brethren, Gelphus and Gibelin.

EXperience dayly approueth the old ſaying, there is no venim ſo mortall, as the enuie of brethren, nor warre ſo cruel, as the enimitie of kindred: whereof there can be no ampler teſtimonie then this following hiſtorie.

In the time of the Emperour Fredericke the ſecond, and Pope Gregorie the ninth, betweene whome there was great diſcorde: there was in the towne of Piſtoye, two factions, the one named the Panciatiques, & the other the Chanciliers: it fell out that two brethren, the one named Gelphus, and the other Gibelin, in this citie helde contrary opinions, the one followed the one, & the other party followed ỹ other: inſomuch as the fauorers of theſe two brethren, being men of account, began to name thẽſelues the one Gelphes, and the other Gibelins: ſo that the Gelphes chaſed the Gibelins forth of the towne, and for that it was a rare thing to ſee two brethren ſo contrary, euery one of the faction acquired the fauour of many of their neighbours, by which meanes as a contagious peſtilence, this diuiſion by little and little was ſpread ouer all Italie: in ſo much as the Emperour Fredericke, the capitall enemie of the Pope, being then in the citie of Piſa, Anno 1340. & not knowing which faction tooke his parte, and which the Popes, at all aduenture ſaid and publiſhed, that he tooke the name and part of the Gibelines: which done, he made cruel warres vpon the Gelphes, and by meanes of this declaration all Italie was diuided into theſe two names: through which there was in euery city mortall frayes: yea, in particular houſes the ſonne was armed againſt the father, and brother againſt brother, and onely in affecting the one partie of the Gelphes, and the other of the Gibilenes: the one ſtriuing to confound the other: the ſtronger

alwayes ouerthrowing and leuiling the houses of the weaker with the earth: in which enuious quarrell, there was neuer more crueltie shewen amonst infidels, then was then among Christians, among whome no aduantage was spared. Anthonie Archbishop of Florence writeth, that through this faction, thirtie of the most famous houses of Florence were raised and ouerthrowne: the like outrage was seene throughout all Italie. The greater part followed the Emperour, and chased the Gelphes: who againe with their vttermost power resisted thē: to conclude, the greatest part of Rome were ready to take part with the Emperor: which the Pope seeing, he forthwith set open his reliques, and made a solemne Procession, and sought all the meanes that might winne the people, carrying before him (as the people supposed) the keyes of S. Peter and S. Paul, and in place of most audience, made a publique oration, or more properly a sermon, declaring how great a folly it was to persecute and kill so many men, for the onely fauour of these two names, which the deuill had spread abroad, for the publique persecution of Italie: more, he affected his perswaston with other matters of so great waight, as hee moued the people to commiseration, and to ioine to defend him against the Emperour, who was in good hope to haue destroied the whole partie of the Gelphes: this scourge for the sinnes of the people, lasted a long time in Italie, by meanes whereof, many thousands of men were slaine, many sumptuous Pallaces were destroyed, and many faire houses were burned: the authours of this report are, Platinus in the life of Pope Gregorie the ninth, Sabellicus in the thirde parte of histories, and many others of great knowledge.

The Pope driuē to his shifts.

Plat. de vita Greg. 9. Sab. hist. par. 3.

CHAP. 10.

The enuious reuenge of Megolo Larcaro a Genowais, against the Emperor of Tribisonde, a notable example for enuious Courtiers.

Among

AMong all Estates and professions of men, enuy is principally entertained among Courtiers, where euery man laboureth to worke his fellowes disgrace, and aboue all enuieth his prosperitie, which haue bene the cause of many quarrels, and often times of ciuil commotion, of which there cannot be a more rare and profitable example of admonition, then this which followeth.

A regard for Courtiers.

At what time the Genowaies were Lordes of certaine Cities of the Leuant, in the yeere 1380, It happened that among other gentlemen of Genoway and Florence, which trafiqued to Caffa, there was a Genowais of the family of Larcari named Megolo Larcaro, who for his rare qualities, and vertues, was highly fauoured of the Emperour aboue all other: who obtayned satisfaction of all his demaundes, which fauour moued the chiefe of the Courte to great enuie, anger and disdaine: who sought by all means to abase him: it fell out in the ende, that Larcaro playing at Chesse with a young Courtier, a fauorite also of the Emperour: who of set mallice with iniurious words disgraced Larcaro, and inlarged the same in scandelizing the name and race of the Genowaies: which constrained Megolo to giue him the lye, for which lye ỹ other sodenly stroke him with his fiste, & such was his assistants, as Larcaro was depriued of present reuenge, and in aunswere of sundry complaintes to the Emperour, he could haue no reperation of credit: who seeing his honor in this perill, protested in his heart to be reuenged and dissembling his intention, in few dayes after he desired licence of the Emperor to depart, to order certain affayres in Genowai, which the Emperor graunted: Megolo hauing a prosperous wind, shortly after ariued at Genowai, where he was wel welcomed of all his kinsemen and friends whom he solemnely feasted, and after the banquet, from point to point he recounted the whole matter, and beseeched their aid to reuenge this outrage, which not only touched himselfe and them, but also al the Genowaies. To whom they all solemnely swore, that they woulde not forsake him vntill they had

reparation of the iniurie, and preparing themselues to succour him in this enterprise, in short time they prouided two gallies well armed with souldiers, marriners and skilfull pilots, and so set forward to sea, with determination to rob and rifle all the ships of those partes, and to burne the villages and townes subiect to the Emperour vpon the sea side: but Megolo purposed not to kill a man that he tooke, but to giue them a more grieuous life then death: for euery man which fell into his handes, Larcaro caused his nose and eares to be cut, to their continuall reproch, and although there were many vessels armed against him, yet none could daunmage him, his Foystes were so light, as knowing his aduantage, he shunned and escaped all perilles, he tooke many gallies, and with the former disgrace he curtailed a number of men: one day he went on shore to recreate himselfe, and to make prouision for fresh water and victuall, his men going aforeraging, tooke the cattell, goods, and the men of a village (which they sacked) prisoners among the captiues there was an olde man, that had on his head and beard none but white heares: with whome were his two sonnes captiue, who seeing the mangling of his companions, and the danger of his sonnes, fell humbly at the feete of Megolo, and with many teares beseeched him, rather to put him to death, then to suffer such shame to be done to his sonnes Megolo that had a generous minde, tooke compassion of the olde mans teares, pardoned both him and his sones, and with a great Vessell full of noses and eares, he sent him to the Emperour, and commanded him to deliuer the same to his Prince with this message, that vntill he deliuered his enemie into his power, he would not leaue to do him al the mischiefe he could: The old man glad of his escape, did his message: The Emperour considering well of the mischiefe, thought it the lesse euil to goe in proper person to the sea side, and to leade the young gentleman captiue to Megolo, then to suffer the continual pyracies which he committed with his gallies: the young gentleman in forme aforesayde, with a halter about his necke, was presented before Megolo, who made humble intercession for

An enuious reuenge.

the

the pardon of his life: Megolo with his foote stroke him first on the face, & said that the Genowaies were not wont to show crueltie to women, and such effeminate persons as he, and giuing his enemie an other blowe with his foote, he retourned him to the shore, not without the great reioycing of the young gentlemans friendes, who but lately bemoned him as a dead man: the Emperour made many great offers to Megolo, all which he refused, and answered him that he was not come thither for the couetousnes of goods, but for his owē, & the name of the Genowaies honour, and that he demaunded of him none other thing, then that in remembrance hereof, he would build at Trebisonde a fayre shop for the marchandise of the Genowaies: about which should be painted this history, which the Emperour accomplished, and vsed the Genowaies with greater fauour then before: and so Megolo returned to Genowaie, gratified and receiued of euery man with great honour. A proud request

CAAP. 11.

The contention that enuie set betweene the Emperour of Constantinople, the Lord of Bulgarie, and other Princes, was the first grounde and sure foundation of the great TVRKES Empire.

THe puissant kingdome of the Turkes, at this day so much renoumed and feared, together with the linage and famille of their Ottomans, and kings, are of late yeeres sprung vp, as a scourge sent and suffered by God, for the sins and iniquities of the Christians.

It is not yet 300. yeeres since the first beginning of their kingdome, which at this day is multiplied, to the terrour of the whole world: the name of the Turks are neuertheless auncient: but to say that they came of the ancient Troians, because they are called Teucres, is a manifest errour, Plinie and Pomponius Mela, in the ende of his first booke Originall of the Turkes. Pom. Mel. Lib. de Cosmo 1. cap. 18.

booke say, that their originall cõmeth frõ the Sarmats, which are of the confines of Scythia, nære vnto the sea Caspia: who in ancient times were called Turaci, and now Turkes: these Scythians or Turkes, liuing before as sauadge men, came forth of Scythia into Asia Minor, which is (by reason of their name) to this day called Turkie, where they robbed and conquered certaine prouinces: these (as barbarous & infidell people,) receyued the damnable sect of Mahomet, as the first ỳ was presented vnto them, & which best agræd w̃ their wicked customs: these people wout gouerner or head: but being a multitude, fiercely ioyning together, setled thẽselues in the lesse Asia: in fine, they chose one Soliman of the kingdom of Cilicia for their K. whom Godfrey of Bolloine, & other christian Princes vtterly ouerthrew, & so discomfited the Turkes, that of long time after they had neyther K. nor captaine of account. In the end Ottoman (a man of base linage) got the fauor of the people, & was made their K. and by vertue & great valor somewhat inlarged their dominions, he raigned 28. yæres, & dyed An. 1308. whose K. continueth to this day, in the ligne of the heire males. Orkan succæded his father Ottoman, a man as valiant and more industrous then his father: he was a great inuenter of militarie engins, magnanimous & liberal: who after he had raigned 22. yæres, dyed of a hurt which he receiued at the assault of a city, he had by the K. of Cilicias daughter a Christian, whõ he married, a son named Amurat, that succæded him: a man farre vnlike his father in vertues of the mind or strength of body, & yet very ambitious & dèsirous to inlarge his Empire, to compasse which, enuy presented him a faire occasion: at that time the E. of Constantinople was at controuersie with certain Princes his subiects, which fauoured the L. of Bulgarie, who charged the E. so hard, as he was driuen to demaũd succour of this Amurat K. of the Turkes, who sent him 15000. chosen men, by the aid of whom, the E. vanquished his enemies, which done, he kept the greater part of the Turks in his owne dominions. Amurat vnderstanding the disposition of the coũtrie, vnder the colour to ayd the E. against his enemies, came into the dominions of the E. with 60000 fotemen, and a great number of horsemen:

The Turkes infected with Mahomets religion

Godfrey Bulloyne.

Ottoman. 1.

Succession of the Ottomans.

Orcan. 2.

Amurat. 3.

The enuie of the Emperour and nobles, first sure foundation of the Turkes Empire.

horsemen: & in despight of the E. made himselfe L. of the cities of Calipoli & Andronople, he ouercame Marke ỹ grandmaster of Bulgarie, and Lazarus the despos of Seruia, wt a great number of Christians, and Malgre the E. possessed himselfe of the greteſt part of Thracia & Greece: in the end a slaue of Lazarus slew him when he had liued 23. yéres, which was An. 1373. Amurat left 2. sons, Soliman & Baiazet, Baiazet slew his brother Soliman, and made himselfe King: in the beginning of his raigne, he prepared great wars against the Christians, to reuenge the death of his father: and with a great armie, he incoũtred in battaile with Marke L. of Bulgaria, and wt the greateſt part of the nobilitie of Bulgaria and Seruia, whom he slew and vtterly defeated. 3. yéres after this victorie, he returned a newe vpon the Christians in Hungarie, but chiefely in Albania and Valaschia and from thence sente many Christians slaues into Turkie, and being possessed of the greateſt parte of Greece, to wit, of the ancient countries of Athens, Boetia and Arcania, he laid siege vnto the great Citie of Constantinople, which draue the Emperor in proper person to desire aid of the westerne Princes: in which behalfe K. Charles the 7. succoured him with 2000. launces: among whome there were two french gentlemen of great expectation, who ioyned with Sigismond K. of Hungarie & afterwards Emperour, who for the same purpose raised a great armie: with whome also ioyned the grandmaster of the Rhodes, the Despos of Seruia, and a great number of other christian Princes: whereupon Baiazet leauing his siege at Constantinople sodeinly wt 300000 men set vpon the Christians, who were about a 100000. men, betweene whom there was a most bloudy battaile: in fine the Christians were ouerthrowne, and the greater part slaine: the King of Hungarie and the grandmaster of Rhodes hardely escaped by flight, and the Frenchmen were neere all slaine or taken: this battell was Anno 1395. vpon Michaelmas euen. After which victorie Baiazet returned againe to his former siege of Constantinople, and had surely won the same, if the newes of Tamberlaines entrie into his countrey, and that he had already gained many townes, cities and prouinces, constrained

Baiazet, who slew his elder brother Soliman.

Victorie against the Christians.

Constantinople besieged.

Christians ouercome.

strained him to trusse vp his baggage, and with his full power to go finde his enemie in Asia: now two of the mightiest princes of the world, encountered eache other in battaile, where Baiazet was ouercome and taken, who endured the most vile and hard prisonment that euer was heard of: for Tamberlain still carried him with his armie in an iron cage, and alwayes when he mounted vpon his horse, he set his foot vpon his shoulders: moreouer, at meales he tyed him vnder his bourde, and like a dog fedde him with fragments: in this sorte ended this Prince his life, who had bene the most aduentrous, the most renowmed and the most feared Prince of his time. The sons of Baiazet which escaped the battaile where their father was ouerthrowne, in their flight taken vpon the seas by certaine galleis of the Christians, and certainely at that instant a faire occasion was offered the Christians, to haue kept vnder for euer their capitall enemie the Turke, but their sinnes forbad so precious a blessing. The one of Baiazets sonnes named Calapin was deliuered, who seeing the incapacities and contention of Tamberlaines sonnes, and taking with al other aduantages that time offered, proclaimed himselfe Lord of his fathers Empire, and by strong hand kept Greece and Thracia. The Emperour Sigismond, both to keepe Calapin vnder, and to be auenged of the ouerthrowe which his father gaue him, offered him battalle, in which Sigismond was ouerthrowne, & narrowly escaped by flight: Calapin raigned 6. yeeres, and dyed, leauing behinde him two sonnes, the eldest named Orcan, and the other Mahomet: Orcan was slaine by his Vnckle, who thought thereby to haue had his kingdome: but Mahomet behaued himselfe so well, as he slew the murtherer of his brother and recouered the Empire: he made cruell warres vpon the Christians in Valachie, and reconquered the lands and prouinces, which Tamberlaine wonne from his grandfather in Turkie and Asia, in which conquest he spent 14. yeeres, and dyed in the yeere 1420. Amurat his sonne succeeded Mahomet, whome fortune so fauoured, as by maine force in despight of the Emperour of Constantinople, who offered to resist

Miserie and ouerthrow of Baiazet.

Calapin.

Christians ouerthrowne.

Mahomet. 6.

Christians ouercome.

resist him, he broke vpon the Christians: and wonne certaine Townes, in Seruia, he conquered the country of Epire, at this day named Romaine, he made many courses into Hungry and Albania, he besieged Belgrade vppon Danuby, but left it againe with great losse of men. Ladislas king of Polonia, and Hungarye encountred, and ouerthrew one of his Captaines, and slew a huge number of the Turkes, Amurat (vpon newes that the king of Carimaine, made warres in Asia) was neuertheless driuen to be at peace with Ladislas, who (while Amurat was occupied about resistaunce in Turkie) by the perswasion of the Emperour brake the league, who ioyntly with the ayde of Pope Eugenius, the Venetians, and Phillip Duke of Burbon promised so to stop the passage of the Sea, betweene Europe and Asia, as Amurat shoulde not land his men to succour his landes: vpon which opportunity Ladislas might peaceably conquer the same: who put in execution their counselles: but Amurat made a short retourne, and in despight of the christians, passed the straight: and offered battayle to Ladislas, where the victory was so doubtfull, as Amurat was vpon the point to flye, but being stayed, by one of his Bassas, he obtained the victory and slew Vdislas vpon Saint Martins day An. 1440. after this victory he greatly damaged Hungary, he entred vppon the Mores, where sometimes stood the auntient Cities of Lacedimonia and Corinth, he broke the wall vpon the entrie of Prouince, containing fiue miles, betweene the sea Ionigne and the sea Egea, all which he conquered saue certaine marish places, he was the first which erected the band of the Ianissaires, which are reuerted Christians: and now the greatest strength of Turkie: he raigned 31. yeeres and dyed An. 1450. his sonne Mahomet succeeded him in the Empire: this Mahomet excelled in all good qualities, saue that he was to cruell.

Turkes ouerthrowne.

Bassa a chiefe Lord of Turkie.

Christians ouerthrowne.

Originall of the Ianissaires.

Mahomet 8.

In the beginning of his raigne, desirous to doe some exploite, aunswerable to the greatnesse of his hart, he besieged Constantinople, with all other places subiect to this Empire. This done he besieged Belgrade, from whence he was driuen with

Constantinople conquered.

Io. Vaiuode. Turkes defeated

with dishonor, besides the losse of many men, & much artillery, by that valiant Hungarian captaine Iohn Vaiuode, after this he sent one of his Bassas to destroy the Mores, who rebelled in fauor of the Venetians: also to destroy the Iles of Negropont, Mitelene, & Lemnus. After he entred into ỳ prouince of Bossina

Christians ouercome.

where he tok & beheaded ỳ king, hauing these victories against the christians, he passed into Asia, against Vsancusan, the mighty king of Persia: with whom he fought 2. battailes, in the first he was ouerthrown, & in the 2. had the victory, after this expedition, he made war vpon the emperor of Tribisonde, whō he

Determination of the seigniorie of the christians in the East.

vanquished & slew, & so determined the seigniorie of the Christians in those parties. He sent a great army into Italy, passed into Carintia & Istria, euen vnto ỳ territories of the Venetians, discōforted the christians, & slew of the nobility of Italy. He sent a great army vnto ỳ Ile of Rhodes, where he was resisted: he then sent a great army into the kingdome of Naples, by one of his Bassas named Aconiat, who toke ỳ city of Ottranta, which was gouerned more then a yere, by the Turkes to the scandale & domage of al Italy: he so feared the states of Italy, as Sixtus

Fraunce the antient refuge of the pope.

then being pope, determined to retire into France ỳ old refuge of the Romane church, as one out of hope to defend Rome. In fine in his iourney against the Soudan of Ægipt, hauing in his army by land 300000. men, & by sea 200. gallies & 300. armed ships, he died by the way: in the yere 1480. by whose bloody wars there were destroyed more then 300000. men: vppon whose death the city of Ottranta was recōquered: which was no smal comfort to al Italy: Mahomet left behind him 2. sons, the one named Baiazet, the other zizim, who contended for the empire by reason ỳ their eldest brother was dead: zizim was ayded by the Soudan, & certaine Bassaes: the other Bassaes & the Ianissares fauored Baiazet, with al his son named Corcut was

Baiazet. 9.

created Grand seigniour of Constantinople, by whose renoūsing he attained the empire, & with spēd hasted into Turkie, & chased his brother into Italy where he died: Baiazet being sole gouernor, made hot wars vpon the Soudan, against whome he was wroth for aiding of his brother, but the Soudan obtaining victory

victory cõstrained him vnto peace. Baiazet made then hot wars vpon the christians: he won the city of Duras in Albania, & Valona, vpon the frontiers of Pouilla: in ỹ ende he so scourged the Hungarians, as they were driuen to craue ỹ aid of Lewes duke of Millaine, & Lewes king of France, who (but chiefly the Duke of Sessa, a Spanish captain) so delaied Baiazets fury, as he accorded to peace, being old & tyred with wars. In his time, in Persia began the empire of Sophy: who is to this day a bridle to the Turke, & a hinderer of dammage to the christians: which empire began by one Ismael, ỹ named him self a Prophet, & published an Alcoran contrary to Mahomets, by which meanes he assẽbled many people, by whose aide he ouerthrew certaine Bassas of Baiazet, & made him selfe lord of Pertia & other prouinces: whose kingdom, from time to time hath bene augmented. But returning to our purpose, Baiazet had 3. sons, the eldest named Acomat, the 2. Corcut (who as is shown renoũced the empire) & the 3. Selim, who although he was the yongest yet was he ỹ most valiant. This Selim seing the age & decrepednes of his father, sought how to make him self emperor: the better to cõpas which, he married the daughter of the great Tartarian. His 2. brethren perceiuing his intent, aymed likewise at the Empire Acomat because he was eldest, & Corcut, because he first put ỹ empire into his fathers hands: & now because of his inabilitie to gouern, he alledged ỹ of right he should returne it vnto him againe. The old man was greatly perplexed with these matters, especially with the disobedience of his sons: this deuision of the brethren, was the death of many of their adherents but Selim the yongest had euer ỹ better hand, who vnder the color to craue pardon of his father, & to defend him against his eldest brother Acomat, so won the fauor of the Ianissaires & the other men of war, as by their help he toke the empire from his Father: & banished him from Constantinople, & afterward poysoned him An. 1512. This traitour & Paracide Selim caused him self to be crowned with great solemnitie: which don he highly rewarded ỹ Ianissaires, & men of war, which strengthned him. Some after he went into Turkie againste his brethren, where he

Christians ouerthrowne.

Beginning of the Sophy his empire.

Selim 10. Paracide.

he slew the Children of his brethren which were fledde before his comming: and with all so pursued his brother Corcut, as (falling into his handes) he killed him: Acornat the eldest by the helpe of the Sophy, and the Soudan, gathered a great power, whome Selim ouerthrewe, and toke prisoner, and afterward caused him to be strangled.

Inhumaine murther.

This wicked Paracide hauing thus slayne all those of his bloud: was rid of the ielous feare of his Empire: and disdayning the Soudan and the Sophy, he confirmed the league, with the Venetians, and made peace with Ladislas king of Hungarie, and so with a great power he went towarde the Sophy: who nothing dismayed, abid the battayle, which was sharpe on both sides, but in the ende the Sophy was vanquished hurt, and driuen to flye, greatly to the increase of the Turkes honor and reputation: the yeare following, the Turke make war vpon a great prince, which gouerned vpon the mountaine Taurus, whome he slewe, and got possession of all his dominions: this done Selim prepared his forces againste the Soudan, and approching the coastes of Surie with his armye, he caused a brute to be spead abroad, that he would wage warre againste the Sophy. But the Soudan suspecting his pollicie, prepared a great power, vnder the colour to suppresse the rebellion of a great Lorde in Surie. In fine these two puissaunt Princes affronted each other, neare vnto the City of Damas in Surrie, and after many skyrmiges on either side, their powers ioyned the 24. of August 1516. the same two yeares after the ouerthrow of the Sophy.

This battaile vvas the 24. of August. 1514

The Soudan ouercome.

This battaile was sustained a long time valiauntly of either partie, in the ende the Turkes had the victorye, and the Soudan was found dead, hauing neuer a wound other then by treading of the horses, beeing of the age of 76. yeares after his victory he seased vpon all Surie, the Palestine and Iudea, those which escaped the former battail, chose for their Soudan, ỹ gouernour of Alexandria named Tamonuey: betwéne whom & Selim was fought the cruellest battaile ỹ euer was heard of: notwithstanding ouercharged with ỹ multitude of the Turkes

Tamon-

Tamonuey was vanquished, & in th'end betraied into ỹ hands of the Turk, who caused him to be slayne: after the death of Tamonuey, the Turk sone toke possession of the auncient, & puissant kingdom of Ægypt, where (as also in Surie) he left a good order for the gouernment, & afterward in great triumph he returned vnto Constantinople, where he died of an impostume: An 1520. in ỹ 8. yeare of his raigne, & 46 of his age: this tirant was of so gret a courage, as he was neuer knowen to be afraid of any thing. Soliman his onelye sonne succéded Selim, who was crowned Emperour. Soliman hauing subdued Gazellus that vsurped the segniorie of Tripoli, and other domestick rebels, the yeare following in proper person, he made wars vpon the Christians, and besieged Belgrade the port & strength of Hungarie: which with vaine successe, had béen attempted by manye of his predecessours. But Lewes then king, beeing very young, and gouerned by the Princes of his countrey: by negligent defence, suffred the City to be taken by the Turkes: Soliman retyred from this exployte, in proper person (contrary to the mindes of his Bassas) layde siege vnto Rhodes, with an innumerable power of men and artillerie, both by land and sea: during this siege, the notable feates of armes of either parties, can not be sufficiently praised. But at the 6. monethes end, the Grand maister of Rhodes named Phillip de Villiers a French man, was driuen to yéld the City vnto Soliman: who retourned to Constantinople, proud of so great an enterprise. Three yeeres after, which was An. 1526. he entred Hungarie with a maruailous army: with whom king Lewes (ill aduised) encountred with a small power betweene Buda & Belgrade, where the sayde Lewes was vanquished, and founde drowned in a ditch: after which the Turke toke Buda and other bordering townes: and as a conqueror retourned.

Soliman. 11.

Soliman his victories.

The Hungarians slaine.

After this Soliman came with a huge army of fiue hundred thousand men into Hungarie, and Astria, with a desire and determination to conquer all Christendome: to withstande whose enterprise: Charles the 5. presented him selfe in proper person, with lesse then halfe the number of the Turkes: through

through feare of whome the Turke forsoke his purpose with the losse of many of his people: as he did An. 1537. when both by lande and Sea he came into Italie: and had taken certaine places in the kingdome of Naples. Sultan Selim succéded Soliman in the Empire. During his raigne, the Venetians losse the famous City Famagosta, and a great part of the Isle of Cipres. In which conquest of Famagosta, there were slaine, and taken prisoners, a great number of Christian noble men and captaines: amongst the rest the tiraunt Mustafa Bassa, by the traine of fauourable vsage, intrapped the noble Bragadino, gouernour of Famagosta, and contrary to his own faith, the law of honor, and humanitye: he first caused his eares to be cut off, and then to bee cruellye stretched forth vppon the grounde, to whome the tiraunt thus blasphemouslye spake, where is now thy Christ that he helpeth thee not, to which the patient Gentle man made no aunswere. After this the noble Bragadino, after manye vile and spitefull disgraces, was in the market place tacked to the pillory, and fleaed a liue, whose skin béeing stuffed with straw, was hanged vpon a bowsprite of a foyste, and so carried along the port Townes of Siria. Amurathe that now raigneth succéded his father Selim, by murther of fiue of his yonger brethren: of him selfe he is afraid of the noise of armour, and therefore committed the charge of his wars to his Bassas, he is politicke and in the East wonderfully feared, the Sophy occupieth him with harde warres, and yet the king of Spaine from whom he hath won the kingdom of Tunis, nor yet the Venetians, whose seignorie he almoste possesseth, dare not but be in league with him, when he waiteth but opportunitie, to spoyle not onely them but all Christendom. I would to God his aduantage were lesse, and the swordes that are now in Christian mens handes ready to gore one an others intrailes, were mutually bent against this tiraunt the sworne enemy of Christ, and blasphemer of his blessed word.

Selim 12.

Mustafa Bassa cosen to the theefe vvhich honge on the left side of Christ.

Amurath 13. murdred 5. of his brethren.

CHAP. 12.

The wonderfull conquest of Tamberlaine, reconquered and his large kingdom ouerthrowne by the enuy and discord of his two sonnes.

Among

AMonge the illustrous Captaines Romaines, and Grecians, none of all their martiall acts, deserue to be proclaimed with more renown, then the conquest and millitarie disciplines of Tamberlaine: but such was the iniury of his fortune as no worthye writers vndertoke his historye at large: although Baptista Fulgosius in his collection Campinus florintin, in his historye of the Turkes: make some mention thereof: about the yeere of the Lorde 1390. Tamberlaine being a poore labourer, or in the best degree a meane souldiour, descended from the Partians: notwithstanding the pouertye of his parents: euen from his infancy he had a reaching & an imaginatiue minde, the strength and comelinesse of his body, aunswered the hautines of his hart. This Tamberlaine as Fulgosius reporteth, keeping beasts among other youthes of his condition his companions in a meriment chose him for their king: whereupon Tamberlaine (hauing a ruling desire) after an othe of obedience, commanded euery man to sell his cattaile: and to contemn their meane estate, & to follow him as their captaine: & in smal time, he assembled 500. heardmen, & labozers, whose first act was to rob the marchants that passed that way: he parted the spoyle continually among his companions, & intertayned them with such faithfulnes & loue, as the rumour thereof dayly increased his strength: the king of Partia vnderstanding these matters, sent one of his captaines with a thousand horse to take him: but Tamberlaine so behaued him selfe, as he won this captaine to be his cõpanion & assistant with al his strength who thus ioined, did things of greater importance then before: these matters in question, enuy had sowen discord betwéen the king of Persia & his brother. Tamberlaine ioyned with ỹ kings brother: and so valiantly behaued him self, ỹ he ouerthrew the king & seated his brother in the kingdom: the new king created Tamberlaine, chiefe captaine of his army: who vnder colour to inlarge his kingdom, raised many people, & found the meanes to make them reuolt from their obedience, & so deposed ỹ new king, whom he lately ayded to the kingdom: & then made him selfe

Camp. fo. de his. tur.

Originall of Tamberlaine.

Tamberlaines first attempts.

Enuy erector of Tamberlaines kingdome.

Tamberlaine king of Perſia.

ſelfe king of Perſia: redeeming (by this induſtry and dexterity in armes) his countrey from the ſeruitude of the Sarizens and kinges of Perſia. Tamberlayne hauing a puiſſaunt armye: in proceſſe of time, conquered Siria, Armenia, Babylon, Meſopotamia, Scitia, Aſia, Albania, and other prouinces, with many goodly and inuincible Cities: it is pittie his pollicies and battayles be not largely written, which in theſe conqueſtes could not but be famous: but of his militarie diſcipline thus much writers commend, in his armye was neuer found mutine: he was wiſe, liberall, and rewarded euery ſouldiour with his deſert: there is no remembrance of a greater army then his: his gouernment and order was ſuch, that his campe ſeemed a goodly City, wherein euery neceſſary office was found, marchants without feare of robbing, or ſpoyling repayred thither, with all maner of neceſſary prouiſion for his army: the reaſon was he ſuffered no theft vnpuniſhed, and as louingly honored, praiſed, and payed the vertuous and valiaunt ſouldiour, which fauour ioyned with iuſtice, made him both feared and loued: he ledde a greater army then king Darius, or Xerxes: for writers affirme, that he had foure hundred thouſand horſemen, and 6. hundred thouſand fot men, the which he ledde to conquer the leſſe Aſia. Baiazet the great Turke (of whoſe worthineſſe, and wonderfull prowes is ſufficiently ſpoken in the former chapter) aduertiſed of Tamberlaynes procedinges: was driuen to leaue his ſiege to Conſtantinople: and with all expedition, to inlarge his power to the vttermoſt: to incounter with Tamberlayne, by eſtimation he had as manye horſe men as Tamberlayne, and a great number of fot men: theſe two puiſſant captaines in whom wanted neither vallour, pollicye, nor anye aduauntage of war, with equall courages, mutuallye conſented to abide the fortune of battaile: and ſo incountring on the confines of Armenia: at the dawning of the daye with all their power they beganne the fierceſt battaile that in any age was foughten, which by the huge number of people, and the experience of their captains may be lawfully ſuppoſed: the ſlaughter continued of both parties, and the victorye doubtfull all the whole

Tamberlaines conqueſt.

Tamberlaines militarie diſcipline.

Greatnes of Tamberlaines army.

Battaile betweene Baiazet and Tamberleine.

whole dayes. In fine the Turkes of whome two hundred thousand were slaine: vanquished by the multitude of their enemies tourned their backes: which Baiazet perceiuing: to incourage his army, with an vnappauled spirite resisted the furye of his enemies. But such was Gods will, for lacke of rescue, by the ouercharge of foes, he was taken prisoner, and presented to Tamberlaine, who closed this great Emperour in an Iron cage, and as a dog fed him onely with the fragments that fell from his table (as in the former chapter is showne) a notable example of the incertaintye of worldly fortunes: Baiazet, that in the morning was the mightiest Emperor on the earth, at night, and the residue of his life, was driuen to feede among the dogs, and which might most grieue him, he was thus abased, by one that in the beginning was but a poore sheepheard. Tamberlaine thus possessed of Asia minor, which was before in the possession of the Turke, he spæded into Ægypt, and by the way raised all Siria, Phenice, and the Palestine, he toke manye famous Cities, and among others Smirna, Antioch, Tripoli, Sebastian and Damas: In Ægypt he encountred with the Soudan, and the king of Arabia, and ouerthrew them: he was euer best at ease when he found a stout resistance in his enemy: that his pollicie and prowesse might be the better knowne: as appeared at the city of Damas, which after he had taken, the principle and most valiaunt men retyred vnto a tower, which was thought impregnable, afterwards they offered him composition, but he refused vnlesse they would fight, or yælde vnto his mercy: and with diligence beyond expectation, he rayled a tower leuel with theirs: from whence he battred them in such sort as they were vnable to resist: it is sayde, that in his batteries and assaultes, he vsed the firste daye to raise a white tent, which gaue knowledge that if that daye the Citizens yælded: they should haue both their goods, liues, and liberty: the seconde daye he rayled a red tent, which signified, that if they did that day yæld, he would saue all, but the maisters and chiefe of euery house: the third day he raised a blacke tent, which signified that the gates of compassion were closed, and all that were that

Courage of Baiazet.

Baiazets ouerthrovv and misery.

A notable example.

Tamberlaines order at assaults

day, and after wardes subiected, were slaine without respect of man woman or childe: it is written that Tamberlaine besieged a strong city, which withstood the 1. & 2. daies assault, the 3. day the people fed with a vaine hope of mercy, set open the gates, and with their wiues & children cloathed all in white, hauing Olliue branches in their handes, they humbly beseeched grace, but Tamberlaine in place of compassion caused his squadrons of horsemen to tread them vnder their feete, and not to leaue a mothers child a liue, and after wardes he leuiled the city with the ground. At that time there was a marchaunt of Genowa, somewhat fauored of Tamberlaine: pitying the cruelty, boldly demanded why he shewed such cruelty to those, that yelded and beseeched pardon, whō Tamberlaine (with a countenance fiered with fury) answered: thou supposest that I am a mā, but thou art deceiued, for I am no other then the ire of God, and the destruction of the world: and therfore se thou come no more in my sight, least I chastē thy ouer proud bolones. The marchant made speed away, & was neuer after wards seene in the campe.

A great cruelty.

And in truth Tamberlain although he was endued with many excellencies & vertues: yet it seemed by his cruelty, ý God raysed him to chasten the kings & proud people of the earth. In the ende this great personage, without disgrace of fortune, after sundry great victories, by the course of nature died, & left behind him two sons, euery way far vnlike their father: betweēn whō enuy sowed such dissention, that through their incapacities to gouern the conquests of their Father, the children of Baiazet, whom they kept prisoners, stole into Asia, & so won the people to disobedience, as they recouered the goods & possessions that their father lost. The like did other kings & princes, whō Tamberlaine had spoyled, in so much as in small time this Empire was so abased, ý many dayes agoe, there was no remembrance left, either of him or his linage: saue ý Baptista Ignatius a great searcher of antiquities saith, that ý successors of Tamberlaines sons: possessed the prouinces conquered by him about the riuer of Euphrates, vntil the time of king Vsancasan, & according to the opinion of some writers, of the heyres of this Vsancasan,

Enuy ende of Tamberlains kingdome.

Baptis. Ignatius.

was

was chosen the first Sophy, who to this day (to the benefit of all christendō) maintaineth mortall wars against the great Turk. But it seemeth that their empire was cleane ended: for (as it is set down in the chapter of the great Turke) one named Ismaell a false Prophet, gathered a multitude of the cōmom people together, of whom (by continual fauor of time and fortune) the Sophy is growne, of power to incounter the great Turke. And herein although the lightnes & inconstancy of the common people be heretofore noted: yet occasion here and in sundry places, ministreth matter to blame their enuious and froward dispositions: there was neuer inuention so fantasticke, nor captaine so wicked, ỳ they refused to follow: they erected the tirannous empires of the Sophy, the great Turk, & Tamberlaine, and ouer threw the famous and prudent gouernments of Athens, Lacedemonia, Rome, &c. The Swizers enuying the authority of their nobility & gentlemen: by generall consent slew them al, & euer since haue bene gouerned, by that base gouernment, called Democratia, where mecanical people haue the only segniorie: a gouermēt, which resembleth a monster with many heads, yet they all haue neither will nor capacitie to cherish vertue, learning, & worthy enterprises, the beauties and strength of a good common wealth. Neuertheles Iosua simler of zurich in his booke of the Swizers common wealth, both for their militarie discipline in war, and sound administration of iustice in peace, compareth the gouerment of their Cantons, vnto the common wealth of the Venetians: time and necessity hath much reformed the same from their originall, and yet how be it he greatly praiseth their iustice, yet his owne report thus much testifieth of their weaknes, that to martiall and gouern their wars, they haue bene oftentimes driuen to obey and follow the direction of forraine captaines, which lamenes in a common wealth can neuer be but an open blemish, and a secret daunger. For a perfect common wealth resembleth a well proportioned man, wherof the military defence, resembleth his handes, which being maimed or cut off, bring misery to the whole body.

Ios. Simler de r epub. Swiz.

OF THE ENGLISH

CHAP. 13.

The calamitie, and ſeruile bondage of Portugall, vnder the gouernment of Phillip king of Caſtile, &c. by the aduenturous battaile, and death of Sebaſtian, king of Portugal, the 5. of Auguſt 1578. and eſpecially by the enuious malice of Henry which ſucceeded, in ſuppreſſing the lawfull title of Don Anthonio the now reputed king.

THe renowne of the kingdome of Portugall: both for the commodities of the naturall countrey: as for the wonderfull riches of the eaſt and weſt Indies: with diuers cities and townes in Africa, ſubiected & annexed to the crowne: equalled of late yéeres the fame of moſt chriſtian gouernments: and certainely at this day, the calamity and bondage of the people, by the conqueſt and violent rule of the king of Spaine, requireth the compaſſion and reliefe of all true Chriſtian princes: the groundes and cauſes of whoſe miſeries follow. By ſucceſſion of time, and lawful decent: Sebaſtian was crowned king of Portugal: whoſe vertues & outward giftes promiſed great honor vnto his kingdom: but the inconſtancy of worldly dignity is liuelye figured, in his much lamented death: king Sebaſtian being about ỹ age of 24. yéeres: vpon the earneſt labour & ſuite of Mulei Mahumet, king (as he pretended) of Fez and Marocoes, who by Mulei Maluco his brother was driuen forth of the kingdome: condeſcended with a puiſſant army, to paſſe into Africa, to reſtore this Mulei Mahumet to his kingdome: the enterpriſe agréed with the magnanimity and greatnes of yong king Sebaſtians mind: beſides to relieue and reſtore this expulſed king: among indifferent iudges was a matter of great honor and vertue: ſo that reſolutely to execute his promiſe king Sebaſtian departed with his armye from Lisbone in June 1578. and ariued at a port in Caſtile called el puerto de Sancta Maria, where he tried the breach of the king of Spaine his vncles promiſe: which

was

was the ayde of 50. Gallies, and 4000. armed souldiours: neuertheles the sayd king Sebastian like (as he was) a magnanimous prince, hauing a 1000. sayle of ships in a readines pursued his voyage, & landed his army in Africa to the number of 15000. fighting men, and on the 5. of August in the same yere in a plaine field called Alcazar, there was a most fierce battaile fought, betwen him and the enemy: wherin the yong king Sebastian, and Mulei Mahumet whose part he toke, were both ouercome and slaine in the field. Neither did Mulei Maluco the king their enemy escape: for with sicknes & wearines he died during the battaile: a battaile very vnfortunate, wherein neither party gained, and most rare and worthy of remembrance, that three kinges were slaine in the same, and aboue 600. of the chiefest nobility, and Gentlemen of Portugall. After the death of king Sebastian: Henry a Cardinall and a very old man, the fifth issue male of king Emanuell, was presented vnto the crowne, Don Anthonio being then prisoner in Africa: and his right vnknown: by reason that he was thought not legitimate. Within a few dayes after, by Gods prouidence Don Anthonio, was both deliuered forth of prison: and by probable witnesses, was assured of his legitimation: the knowledge whereof so moued the old and foreworne king Henry his vncle: as poysoned with enuy & malice: he not onely banished him the court, but stopped the course of iustice, in the pursuite of Don Anthonioes lawfull clayme: and not finding his malicious humor satisfied: because Don Anthonio had procured the Popes inhibition, to disable the sayde king Henrye to attempt anye thing preiudiciall to his right: he therefore toke an other course to disgorge his rancour, which was vnder pretence, that Don Anthonio disobeyed his commaundement, in comming within fyre miles of the court, he commaunded him vppon paine of death within fifténe dayes, to depart out of his realme. How iniuriously this old king, that by course of nature coulde not liue long, dealt with his naturall countrey and kinsman, the calamities of the one and oppression of the other largely testifie. This old and withered king Henry: if enuy and disdaine,

Henry king of Portugall a Cardinall.

A seuere iudgement of king Henry.

OF THE ENGLISH

had not both mortified reason and naturall affection, vpon the certaine knowledge of Don Anthonioes right to the kingdom: had great cause to thanke God, and comfort his affections: that when the glory of Portugal lay a dying for want of linall succession of the heyre male, that so worthye a personage, as Don Anthonio: in whom there wanted no commendable vertue, a naturall Portugall, and of the bloud royall, was by deuine prouidence, reserued to raigne and receiue the glory of the kingdome: I haue read of many aged princes, & yet more able to gouerne then this king Henry, (the estate of whose kingdom so hastely required not a sufficient and able king as Portugall) that haue voluntarily resigned their gouernment, to yong and sufficient men: but I haue seldome heard of anye, that euen at their entraunce into their graue, haue furthered the clayme of a straunger, before the right of their naturall kinsman & countrey man. But whether malice or feare, or both were the causes, king Henry banished Don Anthonio, and suspended his right, and shortly after died, before anye order taken for the strength and succession of the kingdome: after whose decease, (who in most of all his claimes, maketh force his iudge) would not tarry the determination of the estates, but with fire and sword made his passage to the crowne. The estates of Portugall, the Cleargie, nobilitie, and comminaltie, now too late looked about them, and forthwith elected, and made Don Anthonio their king: they annoynted and swore him with all kingly ceremonies, but they prouided not a strength to settle him in his kingdome, which (if king Henries rancour had not banished him) his wisedome would haue foreseene: they perswaded the king of Spaine to retyre his army, vntill that iustice had determined his claime. A weake perswasion where the victory was so sweet a kingdome: and the king of Spaine a party, whose desire coueteth vniuersall rule. And (as Euripides saith) to gaine a kingdome, the breach of lawes are halfe priuiledged, but so, or no, he stood in awe of no iudge. The munition and Gunpouder, by the corruption of the Gouernours of Portugall (Sede vacante) was conuaied into Castile, so that he made an easie

The king of Spaine his owne iudge.

Don Anthonio made king by the 3. estates.

K. of Spaines greedy desire of rule.

K. Anthonio put to flight.

conquest

conquest of a rich kingdome: king Anthonio, by Gods prouidence miraculously hath sundry times escaped his cruelty, although the kingdome dayly fele his tiranny. Out of their calamities of Portugall, I speciall obserue this counsell of Gods iustice, to admonish semblable traitours to their country. Iohn Masquerannas, Francis de Sa, and Diego lopes de Sosa, three of the Gouernours of the realm, who by bribes, and fayre promises of promotion by the king of Spaine, solde the munition & in effect their country. All which three vpō the election of Don Anthonio fledde into Spaine, where they all with griefe that they had sold their countrey, and melancoly that the king kept not his promises with them, soon after died. Iristan vazde vegna without any necessity yelded the strong Castile of S. Iohn by Lisbone, to the duke of Alua, vppon the promise of a great pension during his life, who presently vpon the deliuery, without other rewarde, then the iust rewarde of traitours, vpon a slender quarrell was banished into Aphryca, to serue ten yeers against the Mores: and truely therein the king did both iustly and honorably, for he that will be false to his countrey will be true to no man, neither deserueth he to haue any promise kept with him: yea (as Phalaris made Perillus to be firste executed with his owne torture and tirannicall deuise) it is sound counsell, to receiue suche traitours seruice, and to hang them for their labours, or at the least to banishe them for euer. For such heades are apt to dammage more then they profite, whose mindes seldome leaue groning vntill they clymbe to the Gallowes.

A good example for traitours

CHAP. 14.

The true report, of the chaunge of the gouernment of Florence in the yeare 1478. and the outrages and murthers, which followed the enuye which the Archbishop of Pisa, they of the howses of Saluiati and Pazzi, beare towardes the family of Medices, for the authority which they administred in the common wealth.

Tim. 1. cap. 3.

SAint Paule declaring the offices of a biſhop among manye other duties, ſayeth that a biſhop ought to be no fighter him ſelfe, yea to abhorre fightinges, and diſſentions in others, intending with all, that fighters & the ſuſtayners of fraies, and vnnatural murders were ẏ ſworne enemies of charity, and publicke proſperity, vpon whom biſhops are bound to pronounce the curſe and vengeaunce of God, leaſt the Goſpell which they ſhoulde preach, being it ſelfe true loue, peace, and charitye, rebuke in them ſelues, the ſinne they might blame in others. But ſmall is the wonder though Frauncis Saluiati archbiſhop of Piſa, contraried this doctrine: being the true Diſciple of the Pope: and S. Paule the faithfull Apoſtle of our ſauiour Jeſus Chriſt, betweene whom there is no vnion neither in life nor doctrine. For our ſauiour Chriſt attyred with humilitie, preached the vnmeaſurable power of God, and peace vnto men, and the Pope cloathed with the riches of the worlde, proudly aduaunceth his owne traditions aboue the glory of the almighty, and laboureth to ſowe ſedition in the bowels of mightye Princes. This vngratious Archbiſhop, as an earneſt follower of the Popes errours, or rather wilfull ſinnes, beholding with an enuious eye, the eſtimation and authority of Iulian and Laurence de Medices brethren, and of the people of Florence, highly fauoured: with a malitious hart, deſired the ruine of their glorye, and to giue ſucceſſe to his naughty wiſhe, he conſpired with the families of Pazzi, and his owne of the Saluiati, two of the moſt auntient and famous houſes of Florence, to giue vntimely deathes, to Segnior Iulian, and Laurence de Medices.

Difference betweene the Pope and the Apoſtles.

Small perſwaſion neéded to incourage Segnior Iohn, and Frauncis de Pazzi, and others of the family of Saluiati to follow this enterprice: ſo highly they enuied the rule of the Medices, whoſe honor begunne in the vertues of Coſmus de Medices their Grandfather, when they them ſelues of ſmall

regard,

regard, were deſcended of the moſt auncient and noble houſes of Florence: forgetting that vertue, not time made a gentleman, and gaue him reputation, and that more honourable was the firſt, then the laſt gent. of a mans houſe: In ſo much as Cicero borne of baſe parentage, by the warraunt of this cognizaunce,: Ego meis maioribus virtute præluxi: abaſhed not to ſitte cheeke by ioule with the moſt auncient Romaine in Rome: but in vayne I preſcribe the priuileges of vertue to reſtraine enuie, knowing that enuie is the mortall enemie of vertue, who can not endure the commendation, much leſſe the proſperitie of the vertuous. Let King Saul be ioynt example with theſe Florentine conſpiratours: who reioyced not ſo much to ſée his Capitall enemie Goliahs head vpon Dauids ſword, as he ſorrowed to heare the people to crowne him with this commendation, Saule hath ſlaine his thouſand, and Dauid his tenne thouſand: and through enuie of this renowme ſought to murther Dauid, who was the ſafegarde of him and his people. This like reuerence giuen by the Florentine people vnto the brethren of Medices, moued the recyted Pazzi and Saluiati and other their confederats, to ſeeke the means to murther theſe two Medices.

Vertue the cognizance of a gentleman.

The fauour of the multitude towardes Segnior Iulian, and his brother, was a great let vnto their enemies: beſides their owne wiſedomes many times fruſtrated their enterpriſes: for the two brethren forereading a ſodayne miſchiefe, were neuer ſeene to walke together in the towne, knowing for certainetie, that no man would enterpriſe to offend the one while the other remained in ſafetie.

Policie of the Medices.

The Archbiſhoppe of Piſa and his confederates ſéeing their purpoſes by this meanes of the Medices dayly preuented, practiſed to get the two brethren into the great Church vpon a feaſtiuall day, and about the eleuation time they agreed to murther them, perſwading themſelues that the priuiledge of the place, would make the Medices careleſſe of their owne ſafetie: and vnprepared to offend their enemies, and in truth, if the ſucceſſe of their attempt had anſwered their aduauntage

of

A neceſſarie counſell to be followed.

of time, their expectation had not beene deceiued. And therefore the example neceſſarie to forewarne all eſtates, that are enuied by mightie enimies, to be beſt armed where leaſt danger appeareth. For to ſtay the reuenges of Enuy, no place is a Sanctuarie, no innocencie a plea, nor prayer of power. And what greater likelyhood is it, that the Church may be a Sanctuarie for the liuing, more than the graue for the dead, let the robbing of Bucers, Paulus Phrigius, and other godly mens ſepultures, confirme my aduiſe with truth, and the burning of their halfe conſumed bones, condemne the Papiſts of tyrannie. In all moderne troubles, ſome of which rablement of helhounds are chiefe authours. Well this plot pleaſed the Archbiſhop, and the reſt of the conſpirators Francis de Pazzi, and Barnard Baudin vndertoke to kill Segnior Iulian de Medicis, and the death of Segnior Lawrence, was committed to the execution of Anthony de Volterro, and Anthony Preaſte. And the better to ſtrengthen this treaſon, the Archbiſhop of Piſa found the meanes to draw a yong Cardinall, nephew of the Pope Sextus, from his ſtudie at Bologna, to paſſe the time at Florence, to the end that his traine ſhould be the gard of his miſchiefe, without making the Cardinall priuie to his intention.

This determination ſet downe, the execution was appointed to be vpon a ſonday, being the third of May 1478. vppon which day, the Cardinall went to heare Maſſe, and with him Seignior Lawrence de Medicis alone without his brother. The Conſpirators ſæing Seignior Iulian abſent, Francis de Pazzi, and Barnard Baudin which had ſworne his death, vnder the ſhadowe of courteſie went vnto hys houſe, and wrought the meanes that they got him vnto the Church, and placed themſelues with beſt aduantage to do their feate, vpon the point to diſpatch their purpoſe, Barnard Baudin ſtabbed Seignior Iulian to the heart with his poynado, Francis de Pazzi haſting to make him ſure, hurt himſelfe in the bodie with his owne dagger, notwithſtanding, Segnior Iulian died in the place, and with him Frauncis Nori, with

A Iudas kiſſe.

Iulian de Medicis ſlayne.

the

the ſtroke of Barnard Baudin, for ſetting hande to hys ſworde, to defend Seignior Iulian. Anthonie de Volterro, and Steuen Preaſte, aſſayled Seignior Lawrence de Medicis, but with ſo ſmall dexteritie, as with the good defence that he vſed, he eſcaped, onely with a ſmall hurt in the mouth. The Conſpirators ſought to ſaue themſelues, and Seignior Lawrence, with certaine of hys friends, retyred into the Sacriſtie of the Churche. Barnard Baudin who had ſlayne Seignior Iulian, ſuppoſing that his companions had fayled to ſlay Seignior Lawrence, haſted to diſpatch hym, but found hym ſtrouglie incloſed in the Sacriſtie. This aſſault was ſo ſuddaine, as the executioners were not perfectlie diſcouered. The outcrie of the people was ſuch, as it ſæmed the Churche fell to the earth. The Cardinall had leyſure little ynough for hys ſafetie to recouer the high Aulter. All the Towne were in an vproare vppon the bruite. Some ſayde, the two bræthren de Medicis were ſlayne: others ſayde no, and ſo put themſelues in Armes. They of the houſe of Pazzi, and Saluiati, cryed libertie. The Segnewrie with great diligence retyred into the Pallace, where the Conphalonnier bæing arriued, they ſtrengthened themſelues with armed men. The Counſaylours of the Citie, and the fauourers of the Medicis went to ſæke Segniour Lawrence, and garded hym vnto hys houſe, where he found more than eyght thouſand armed men. The Archbiſhop of Piſa following his purpoſe, accompanyed with the Saluiati, and others of theyr lyne, went into the Pallace with hope to worke the ſeignorie, vnto his faction, and to this ende, he placed the one halfe of hys people at the Gates of the Pallace, and with the other halfe mounted vp the Pallace, and gaue the Seignioꝛie to vnderſtand, that he had certayne matters to propound for the benefyte of the common wealth, wherevppon, bæing admitted audience, with a few of his people, he entered, and ſuddainly the Pallace doꝛe was made faſt, in ſuch wiſe, as he was ſure from the reſkewe and ſuccour

Aſſemblie of the Segnewrie.

ſuccour of his ſouldiers. The Archbiſhop with a hie voice propounded many thinges ſo diſorderly, as the Seigniorie founde out his naughtie and malicious inuention: the Conphalonier attached Iames Saluiati and Iames the ſon of Monſiur Foggio de Pazzi: and ſo great was the tumulte, as they and thoſe which accompanied them, were ſlaine in the fray: ſo that there were more then thirtie dead bodies throwne forth of the Pallace windowes.

Fury of the multitude.

Within a while after, the Common people, who fauoured thoſe of the Medices, in great troupes came towards the Pallace, where all the Archbiſhop of Piſas people were taken, and without reſpect of perſons were in the place put to the ſword: touching the Archbiſhop himſelfe, he was hanged as a fearfull example to others.

The archbishop hanged.

Iames de Pazzi and the reſt of the conſpiratours rode vp and downe the Citie, crying, Libertie, libertie: but perceyuing that none multiplied the crye, and that all in a maner in their countenaunces diſcouered an affection toward Seignior Lawrence de medicis, ſought to ſaue himſelfe and his people, except Barnard Baudin, who lay ſore ſicke in his bed of a wound which he gaue himſelfe. The Citie in armes, in the behalfe of Seignior Lawrence de medicis: who as one very ſory for the lamentable death of Segnior Iulian his brother, made great purſuite after thoſe of this conſpiracie: inſomuch that an number which were but ſuſpected of this treſpaſſe, paſſed the courſe of their fellowes. The yong Cardinall nephew of the Pope was long detained priſoner, in the end through his innocencie was deliuered. Barnard Baudin was naked lead vnto the Pallace, and in this Equipage was hanged by the Archbiſhop. Anthony de Volterro and Steuen Preaſt which would haue ſlaine Segnior Lawrence, were themſelues ſlaine in the furie of the people, which cryed in euery corner of the citie, Medici, medici, ſlaying and ſacking all their houſes, that were aduerſaries to thoſe of Medicis: to be briefe, it were too much to ſet downe in writing, the cruelties and inhumane murders committed in this furie.

Barnard Baudin hanged.

Iames

Iames de Pazzi was taken as he was flying, and conuayed to Florence, where he was hanged, and after torne in pieces, and vnchriſtianly buried: all his goods and reuennues were ceaſed and confiſcated vnto the Segniorie: after the malefactours were thus puniſhed, the body of Segnior Iulian was with great pompe interred. Behold the iſſue of this conſpiracie of the Pazzies, in leſſe then three houres, the Lord Iulian de Medici was ſlaine, the Archbiſhop of Piſa was hanged, with many of the conſpiratours, together with the ſacke and ouerthrowe of their houſes.

Pope Sixtus and Ferdinando King of Arigon, ſo ſtomacked this act of Florence, as they ſent a great armie againſt the Florentines, who with the ayde of their friendes, maintained long and cruell warres, to the ſmall aduauntage both of the King and the Pope: foule fall enuie the beginner of this fraye: the conſpiratours that thought by this outrage to haue acquired honour and promotion, loſt their liues, ſet their countrey in an vproare, and made their enemies more ſtrong, for the Lord Lawrence de medici was choſen to be ſole gouernour of Florence, and by the wiſedome of his offpring, the ſaide gouernement is become the hereditorie dignitie of the Medici, which before was Oligarchie, where a fewe of the mightieſt bare the ſwaye: ſo that the poſteritie of the Saluiati and Pazzi the auncient gentlemen of Florence, haue not onely by the enuie of their auncеſtours loſt their places of authoritie, but are the ſubiects and abiects in fauour of the medici, who by al poſſible meanes will keepe them vnder.

The ground of the Florentine dukedome.

CHAP. 15.

A briefe report of the calamities, of Fraunce Flaunders and Scotland, hatched by enuie and ambition, vnder the quarrell of Religion, relieued by the compaſſion of Queene Elizabeth, and proſperitie of England.

The

OF THE ENGLISH

THe diligent Readers and searchers of hiſtories, ſhall find in the Cronicles of all Gouernmentes, ſince the comming of Chriſt, and that the knowledge of the true God was publiſhed and receiued among the Gentiles: that the enuious and ambitious or more properly rebellious people of all nations, haue made for the moſt part religion the colour of their vnlawfull quarrels: neither vntill this generall warre betweene the Papiſtes and Proteſtants, there was almoſte in anye gouernment any ciuill inſurrection, but that ſome Monke, Friar, falſe Prophet, or heretique was a ring leader: and at this daye all Chriſtendome is ſo deuided about the maintenance of the Pope, and the defence of the Goſpell, that if hell gates were ſet open, and all the Diuels had liberty to weare viſible armour: they ſhould be intertained to fight vnder the ſtandard of ſome religion, vnder the protection and banner of the Pope, al theiues, murtherers, traitours, enuious, ambitious, and diſcontented perſons arme them ſelues againſte their Prince, and peace of their countrey.

The lamentable eſtate of Fraunce, Flaunders, and Scotland, our bordering neighbours, in all which countries, there hath beene no ſetled peace this twenty yeeres and odd, coloure all their calamities, with this quarrell of religion, when the true cauſes proceeded from ambition, enuy, and priuate diſcontentment. The true reportes of the troubles of Fraunce teſtifie, that long before the Catholicke wars (as the Papiſtes tearme it) in Fraunce, where of the Popes ſide, the Duke of Gwyſe, & their friendes haue beene the chiefeſt Captaines, the ſayde family of the Gwyſes, mortally hated the Conſtable of Fraunce, and the Admirall Chatillion. The cauſes were, that the Conſtable, and Admirall, were high both in authoritie and fauour, while Frauncis the firſte, and Henrye his ſonne raigned in Fraunce, who hauing care of the honor and proſperitie of Fraunce, were (as the Gwyſes thought) ſome lets of their ambitious

Enuy of the Gwyſes firſte cauſe of the troubles of Fraunce.

bitious clyming, but especially for that the Admirall, satisfied not the expectation of the Earle of Aumale, about the furtheraunce of a marriage for the Marquis du Maine, with the Dalphines Curtesan, the Seneschales Daughter.

Their enuie and malice brake forth into open fury, when Frauncis the second came to the crowne, who beeing both very young, and with also married to the Quéene of Scots their Niece, they gouerned both the king, and affayres of the realme as they listed: who now by all meanes possible, not onelye sought the disgrace of the Constable and the Admirall, and their fauourers: but also their liues: and the trouble of all Fraunce. The Cardinall of Lorraine complained of the disobedience, and many mislemeanours of those of the religion, and made the Admirall, and the chiefe Pæres of Fraunce, to be touched with fauouring of them.

To be briefe, the Cardinall and the Duke of Gwyse then being, neuer ceased their practises vntill the Papistes and protestauntes were in armes, and that ciuill warre had set all Fraunce in an vproze: which from the beginning of her trouble, hath neuer entertained assured peace vntill this day, when there was no open hostilitye, there was neuertheless dayly newes of inhumaine massacres murders, and pollicies of barbarous cruelties executed by the Papistes, and there professed Captaines.

The deuision of Scotland first grew from the sayd Gwyses, who sent the Bishop of Amians and other confederates into Scotland, who to compasse their purpose, practised the deathes of the nobility of the religion: but God that iudgeth the counselles of men, frustrated their wicked purposes, and hath hitherto giuen the vpper hand to those of the religion: albeit since the first landing of the Frenchmen in Scotlande, in Frauncis the secondes time, the Papistes haue sundrie times attempted warre against the Lordes of the religion: and by wicked practises haue compassed the death of a great many, with all which procedinges the Cronicles will largely acquaint the Reader. Deuision of Scotland.

And

And certainely, if outward actions of barbarous crueltie may condemne the blasphemie of the Pope, his ministers in Fraunce, Flaunders and Scotland haue already sent the same vnto hell & haue elected him to be the Archtyrant of the earth. For where was there a more sauage crueltie euer cõmitted, then the massacre of Paris, where by the traine of amitie, & the celebration of a marriage, betweene the King of Nauarre, and the Kinges sister: which in outward appearaunce, promised much peace and honour to the long afflicted realme: the peeres of bloud, and nobilitie of the religion, to honour that wished accorde, repaired vnto the Court, where the good Admirall was slaine, and by that stratageme or rather deuice of the Deuill, many a thousand innocent and seareleſſe Protestants in Paris and other cities of Fraunce, were cruelly murthered, which monstrous massacre (although many other trecherous murthers, in Fraunce reproch the Papistes, with the extreamest name of crueltie) is remembred with the blame and exclamation of the cruellest Pagans in the worlde.

Massacre of Paris.

Murther of the king of Scots.

This traiterous and butcherly warfare was practised with the murther of the King and many noble men of Scotland.

Tyrannie of the Spaniards in the lovve countrie.

The pretence of the tyrannical gouernment of ỹ Spaniards in the low Countries, and contrary to the auncient lawes of & priuiledges ehe said Countries, at their first entraunce, their killing and destroying of the principall nobilitie, and persons most worthie of gouernement, was coloured with the maintenance of the Romish religion, but what excuse by religion haue they for the destroying and dishonourable murthering of many Romaine Catholiques, among whome the right noble County of Egmond was that wayes especially affected: euen forsooth some such reason as the theefe had, who said he robbed none but Papistes, when he spared not any that had a crosse in his purse, which crosse he tooke to be the marke of a Papist: so the Spaniardes tooke these noble men for Protestants, because they were of honourable dispositions, maintainers of their countries liberties, and louers of vertue, which are not the ordinarie markes of Papists: the riches of these countries

A staffe is soone found to strike a dog.

by

by common estimation aunswearedthe vallew of the king of Spaines Indias, and from this rot procedeth all their ruines. The proud Spaniardes enuied the greatnesse of these Lordes, and the prosperity of the people, and to fed their owne wastefull humours, they hungred after absolute dominion and possession of their riches. In all matters of obedience, that appertayned vnto the king, they serued his maiestie with all faithfulnesse, so that the Spaniard could picke no quarrell of disloyaltie. They were driuen to square about the Pope: though these people obeyed the king, they charged them with Catholicke disobedience, vpon this cause (as they alleadge) more then these twenty yeares, the insolent Spaniardes, with sworde, famine, and many other cruell maners of death, haue afflicted, and destroyed the naturall people of those countries: and haue ransacked, & spoiled, the most of their fayre and rich cities. And yet these proud Spaniardes vpon a true account, haue neither gayned honor nor profit by the ruines of these most rich countries.

While the godly Prince of Orange liued, the Spaniardes had many foyles, and few honorable victories, the compassing of whose death: with the worthy destruction, of their own murthering instruments, testifie the tiranous spirites both of the Pope, and the king of Spaine: that neither obey the lawes of God, honor nor humainitie, by working by anye meanes the deathes of their enemies. After the good Prince of Orange was traiterouslye slaine (the order whereof is vniuersallye knowne and condemned) the afflicted people of these countrys, by their increasing calamities, some missed the benefite of his graue counsels. But God be praised for the life and happines of her sacred maiesty, euen good Quéene Elizabeth, who with a mercifull eye, and a Princely hand, hath both beheld and giuen large sucker to their afflictions: to the afflictions of these oppressed people of the low countries: to them I say with royall defence, & publicke succour: and to the persecuted Christiãs of all nations, as their calamities required: her sacred maiesty (euen her onely zeale, and vertue) hath preserued Scotlande

The prince of Orange diuelishly murthered.

OF THE ENGLISH

from forraine outrage, and ciuill destruction: the yonge kinge of Scots (whom God blesse with deuine and heroicall vertues) confesseth her maiesty to be his mother: by whom next vnder God he liueth, and raigneth, she hath giuen him a kingdome, in redeeming of it fourth of the tyranny of straungers, and disobedience of aweleſſe subiects. Her mediation hath much pacified the furies of Fraunce, and her clemencye hath refreshed the woundes of Portugall, her mercy is the Philition of forraine afflictions, and her holineſſe the sure grounde of Englandes peace and prosperity. England at this day, and from the first howre of her maiesties blessed raigne, the wonder of nations. England I say, of absolute gouernments, onely in peace, onely in prosperity, onely free from feeling the vengeance of enuy, & many enemies: be thou thankful for this deuine protectiõ. Englande, or rather Englishe men be you counceled by the ouerthrowes of the fore recited monarchies, kingdomes and common weales. I haue presented you with these conqueſtes of enuy: that you may be fore warned of your worſt enemy: euen this monster enuy: which euer more contendeth against peace and prosperity: you are plentifully blessed, with both the blessinges, and vniuersally beſieged with enuy. It is miraculous, that you haue escaped the mischiefe of all her stratageames and dangerous war. The Athenians were ignorant of no pollicy, to withstãd their enemy yet could find no defence against enuye, but to tame and keepe vnder their prosperitye, they yearly banished their noble men, not such as had offended the law, but those which the common people woulde haue banished, their wisedomes made the common weale to florishe: but neither their wisedomes nor force could banishe enuy out of the hartes of the people, they feared this passion more then Alexanders power, and good cause why, for her venime poysoned Alexander, her pollicy murthered Cæsar and quelled most of the worthies. We neede not search forraine examples, to teach vs the power of enuy, she destroyed the house of Brut: at whose gouernment we begin our Englishe cronicles, for Ferrex & his brother Porrex striuing for sole soueranitie, sought each

Admonition to England and english men.

Pollicy of the Athenians to bridle enuy.

each others confusion, Porrex slew Ferrex, and their mother murthered Porrex in his bedde, in whose deathes the linage of Brute was ended. Enuy was the cause of the chaunges of gouernment by the Saxons, Danes, Britans, and lastely the enuy betweene Harold, and his brother, after the death of king Edward the confessor, was the meane that crowned William the conqueror, with the Diadem of England. The mischief which enuy sowed in king Richard the secondes dayes, brought forth continuall murders, ciuill warres, and deadly quarrelles during the raignes of sire kinges that succeded him. To be short this passion (since the conquest) hath bene the onely hurtfull enemy of Englande. Yea as I haue showne the conqueror, of conquerors, and subuerter of former monarchies, whose conquest I haue set foorth, much to the glorye of her maiesties peaceable victories, who armed with grace only w̄ a Lawrell bow, in many daungerous conflicts, hath ouercome her mortal enemy enuy, whose wonderfull conquestes I haue in my second booke orderly registred: that her maiesties louing subiectes may comfort them selues with this assurance, that God is her strength, and the defence of her people: and that her wicked abiectes seing their dayly confusion, may be intised by her exceding mercy to loue, and reuerence her maiesty, or by continuance of their ouerthrowes, may be brought to feare and dread Gods vengeaunce: and so giuing honor and praise to his holy name, I end this first booke of my English mirrour, contayning the conquest of Enuie.

FINIS.

G.g.

¶THE SECOND BOOKE OF THE ENGLISH Mirrour, intituled *Enuy*, conquered by *Vertue*:

Publiſhing the bleſsinges of peace: the ſcourge of traitours: and glory of Queene *Elizabeths peaceable victories: accompanied with* manie other comfortable regardes for good ſubiectes.

A Sonnet of triumph to England.

England reioyce, the foes of thy welfare,
The foes, that made the former monarkes bowe,
VVrath, warre, diſcorde, and enuy fettered are,
Elizabeth, euen with a lawrell bow
Hath vanquiſhed them, that foyled Cæſars band
Vpon thy portes, to feare thy forraine foe,
Deſtruction ſtandes, with blouddy ſwoord in hand,
VVithin thy Coaſt, in townes and Country goe,
Plenty, and peace, armde with a haſell wande,
Thy ſubiectes true, on mylke and hony feed,
Thy abiectes falſe, conſume like flames of reed.

Malgre.

To the right reuerend Lordes, the Bi-

ſhops, and other the deſines of England, accompliſhment
of all holy deſires.

MOſt reuerend Lordes and deuines, hauing compoſed this Engliſh mirrour, of ſelected counſels in ſacred ſcripture and graue cenſures of morall gouernours, applyed to a generall inſtruction: where in the good, maye ſee the large rewards of vertue, & the bad the ſeuere ſcourges of wickedneſſe. The booke (with a fearefull boldnes) I haue armed with the ſhield of her Maieſties royall protection, who is the liuely example of Dauids righteouſneſſe, Salomons wiſedome, Auguſtus clemency, and what vertue ſo euer is els contained in a religious gouernment: at whoſe feet (rather by deuine miracle, then worldly policye) enuye, and her worſt enemies fall: ſo that (in effect) her excellency is a figure of the whole worke: and the worke, the iudgementes of religion, honor, and iuſtice. Religion containing the godly counſels of the Cleargie, honor the fortitude of the Nobility, and Iuſtice the wiſedome of temporall magiſtrates, the three chiefe members of this bleſſed gouernment, whereof her Maieſtie is the heade and glorye. The firſt part containing the conqueſt of Enuie (next vnder her Maieſty: who containeth the whole) I haue directed to the right honourable nobilitie, to whom appertaineth the ſwoord: the ſecond part, containing Enuies ouerthrow by vertue: or more properly her Maieſties peaceable victories, I reuerently preſent to your reuerende Lordſhips, as cõqueſts gained by grace: The laſt part containing,

a fortresse, against Enuy: instructing euery estate with sacred and moral counsels, in the offices, and disgraces of their professions, I humbly present vnto the temporall magistrates, vpon whose wisedomes all good gouernments are buylded. The part which I submit vnto your graue censors, I hope, will be well accepted, containing so holy matters, as peace, godly gouernment, deuine prouidence, &c. Peace is your visible attyre, the beauty of Gods Church, and of temporall blessinges, the most precious. Saint Paule among the offices of a Bishop, forbiddeth him fighting: yea perswadeth him to abhorre it in others: and by circumstaunce or lawfull imagination, counselleth him to protect and defende peace. I need not priuiledge my boldnes, in numbring the manifold benefites thereof, you (Reuerende deuines) dayly preach them, and by grace and your godly labours, England possesseth them. God continue his peace (which passeth all vnderstanding) among vs. To which good God, I zealously pray, for the prosperity of his church, the welfare of your Lordships, and all other true preachers of his word, with what title so euer they be adopted.

At whose commaundement I reuerently remaine,

George Whetstone.

Induction to the Reader.

FRiendly Reader, the good Oratour Demosthenes, pleading the iniuries of a poore Widdowe before the Athenian Iudges, was of the sayd Iudges so lightly regarded, as he left his purpose, and told them that he had a strange tale of the shaddow of an Asse to deliuer: the Iudges eares were by and by quickned, and with great earnestnesse desired Demosthenes to tell on his tale. Demosthenes by this pollicie hauing got full audience, openly rebuked the follie and iniustice of the Iudges, who had their eares better prepared to heare the tale of the shaddow of an Asse, then the oppression of a poore Widdowe, and so through verie shame, obtained iudgement in the Widdowes behalfe: and certainely, a pleasing enterance, and vnexpected varietie many times, causeth tedious tales to be fully hard, and long Bookes to be throughly read, which otherwise, how good so euer they be, the one might be smallie regarded, and the other lesse perused. But friendly Reader, I salute thee not with this following Epistle of the Athenian Senate, with this bare respect, that thou mightest with expectation of nouels bee drawne to reade out the blessings of our English peace, and the diuine and heroycall vertues of our most good Queene ELIZABETH, when with the fulnes of thy owne benefites thou hast large cause hourely to contemplate of the one, and the admiration of the whole world to allure thee to gaze on the other, but rather writing of so diuine a subiect as Peace, I thought no commendation (the holie Scriptures reserued) so excellent, as the iudgement of the Athenian Senate, who set light of the verie gaine of warre, in regard of peace, and by semblable iudgement arose this proue be, that vnlawfull peace, was to be preferred before lawfull warre. For one other especiall regard, I commend this graue letter vnto thy censure, which was, the high accompt that the Athenian Senates made of the renowmed Philosopher, and good commonwealthes man Euxin, that with like reuerence thou mayst honour, loue, and obeie our capitall Magistrates, and common wealthes men, placed by God and her Maiestie in Authoritie, as the pillers and strength of this happie Gouernement: for thy further instruction,

A pollicie of Demosthenes to get audiēce.

Varietie delightfull to the reader.

I referre thee to the letter it ſelfe, which, with the cauſe thereof followeth.

Betweene the Athenians *and the* Lacedemonians *aroſe a moſt cruell warre about a contention for certaine townes ſeated vpon the riuer of* Milin, *the day of battaile was aſſigned, and bloodelie fought on either part, but in the end, the* Lacedemonians *were defeated and ouercome by the* Athenians. *The vanquiſhed demanded truce of the victorers, and the more eaſely to obtaine this grace, they ſent as Ambaſſador the renowmed Philoſopher* Euxin, *who before the Senate ſet foorth the commendations of peace, with ſuch eloquente, and withall approoued his meſſage with ſuch grauitie, learned, and ſounde reaſons, as he not only obtained a truce from the* Athenians, *but ouercome with the power of* Euxins *Oration, they gratified the* Lacedemonians *with the gift of the confynes which they had but lately conquered, and of long challenged as their owne right: & by* Euxin *as aſſurãce of loue & amitie, returned this leter.*

The Senate and people of *Athens*, greeteth the *Lacedemonians* with a hartie deſire of health, and peace.

WE call the Gods to witneſſe, that through the paſſed battaile we haue ſuſtained more greefe to ſee you ſo bloodely vanquiſhed, then we haue receiued pleaſure to behold our ſelues conquerours, vpon iudgement that in the end the effects of war are ſuch, that to the vanquiſhed the dammadge is certaine, and to the vanquiſher the profite doubtfull, we would haue beene right glad that you had ouercome vs with Euxins *words, before we had vanquiſhed you with our ſwords. What pleaſure would it haue beene to either, if the chance had vnfortunately falne vpõ vs both, ſithẽce the rule is infallible, that all that which the Gods haue ordayned, may not be foreſtood by mans wiſedome, iudgement, or power, euen this, you ſhoulde haue loſt much by this war, and we ſhould haue gained no good by your loſſe.*

You demaund of vs a truce for three monthes, to this end, that during this ſpace there may be treatiſe of an accord betweene vs: we anſwere you, that the Senate of Athens *haue not accuſtomed to make a truce, afterwards to begin war againe, but haue an auncient law either freely to accept of cruell warre, or freely to accord to a perpetual peace, we indeuour in the time of peace to attire our Accademies*

mies with wise men, to strengthen vs with their counsell in the time of war, and by thē are now aduised to graunt no truce vpon suspitious conditions, and it seemeth to vs that their counsell is good, for a dissembling peace is much more dangerous then open war.

The Philosopher Euxin your Ambassador hath so eloquētly spoken in this Senat, as it should be an vnreasonable thing to deny him what he demādeth: also a more honest graunt sealeth a peace required with words, then demanded with the launce. Now we say, and giue you to vnderstand, that our Senate accordeth vnto you Lacedemonians with a right good will, a loyall peace, deliuering you withal from the suspition of war. And to this end we do it, that the world may know that the Athenians are so strong harted against the ouerproud, and so great louers of wise men, as they know how to chasten the foolishe Captaines, and suffer themselues to be cōmanded of the wise Philosophers. You know that all our contention is strong for the possession of the townes seated vpon the borders of the flood Milin. By this letter we certify you, and by the immortall Gods sweare vnto you, that we renounce and render vnto you all the right that we haue or pretend to haue in the said confines, with charge that on the contrary part you bestow on vs Euxin your Ambassador, for the happy Athenians esteeme more of a philosopher in their Academy, then of a whole prouince for their common wealth. And you Lacedemonians repute it not an act of lightnes to haue exchanged the Empire and segniory of many, for the liberty to command one only man: for this Philosopher shall teach vs to liue well, where the possession of that Countrey may giue occasion to die euill. And sithence of such auncient enimies we declare our selues such perfect friends, we will not only deliuer you of this war and send you peace, but in aduantage we will giue you councel to cōserue the same: for the medicin which preserueth health, is of far more excellency then that which chaseth away sicknes, & now regard the remedy. Whereas you greatly desire that your yong men should be exercised in armes, so be you diligēt that your infants be in time instructed in good letters, for as the one with bloody launces raise: war, so the other with sweete words obtaine peace. Thinke not Lacedemonians that we perswade you this without cause, for in neglecting the councell of the wise, and in suffering idlenesse to grow among the people, the same engendreth seditious and ciuill warres, and so death to the one and other.

A law of Socrates.

VVe would not that you should repute vs lovers of much talke: for our auncient father Socrates *ordayned, that the fyrst lesson that the tutor reade to his disciple in the Academie, should be, that he should not in two yeares after dare to dispute: for it is impossible, that anie should be prudent in speach, that is not patient to holde his toong. Let it then please you that* Euxin *remaine with vs, and imagine you, that if we hope for profite in his presence, you may be assured, that of the counsels which he giueth vs, you shall receyue no dammage: for it is a verie auncient lawe in* Athens, *that the Senate may make no enterprise of warre, vnlesse the Philosophers first examine whether it be iust. No more vnto you, but that we praie the immortall Gods, yours and ours, that they will prouoke both you and vs, and that it will please them for euer to preserue vs in this peace, for that only is euerlasting, which is confirmed by the will of the Gods.*

MIRROVR. Lib 2.

CHAP. 1.

Of the bleſsings of Peace, the ſcourge of ciuill warre, and renowne of peacemakers.



Eace of the morall vertues, is the ſoueraigne Queene,
Peace the chriſtiline mirror is, wherin is ſcience ſeen.
Peace is the fountain (next Gods word) from whence doth goodneſſe flowe,
Peace is the holie ground, wheron, all earthly bleſſings growe.
Peace is the trompe or toong of law, peace ſetteth iuſtice vp,
Peace meaſures right to euerie man, yet with a ſeuerall cup:
For peace doth chaſtice wicked men, and cheriſheth the good,
Peace executes the paines of law, but ſuckes no guiltles blood.
Peace open ſets the citie gates, that plentie enter may,
Peace leades and guides the traueller in ſafetie all the day.
Peace brings the Marchants wandring ſhip into the wiſhed port,
Peace ſafety ſeales vpon the dores where ſtrangers do reſort.
Peace hangeth armor by the wall, that men may ply the plowe,
Peace doth ſuſtaine the poore mans neede, that liues by ſweat of brow.
Peace bringeth victuall to the towne, for ſuch as haue money,
Peace where ſhe raignes makes the land, to flow with milke & hony.
Peace lends, releeues, and freely giues, and keepes ynough in ſtore,
Peace heapes theſe riches on the good, and many bleſsings more.
Peace ſheelds the wife from ſouldiers force, and virgins vndeflowrd,
Peace lets the flocke to feed at large, and ſaues them vndeuowrd.
The Citie of the mightie God, ſackt through his peoples crime
Of bleſſed peace was Salem *cald, vntill king* Iebus *time.*
God would not haue his Temple built, but in the time of peace,
Chriſt was not borne vntil that war, throughout the world did ceaſe.
Chriſt his Apoſtles thus doth bleſſe, with you be peace and loue,
Chriſt thus the wicked Iewes doth curſe, peace ſhall from you remoue.
Chriſt is the authour of all peace, the ſacred word doth ſay,
Chriſt will haue peace throughout the world, againſt the iudgement day.

Much more may be ſaid, although no man can ſay ynough in the commendation of peace, ſaue ſuch as haue felt the worſt vengeance

vengeance of warre, for as Cicero sayeth, the goodnesse of a thing is knowne by the depriuement thereof. If our neighbours harmes may make vs heedfull, or our owne prosperitie make vs thankefull to God, true to her Maiesty, and obedient to her graue Ministers of publike benefite, we may beholde our countrey as a beautifull Towre, on euery side enuironed with a consuming fire, and yet miraculously preserued from the least vengeance thereof. But experience teacheth, that examples of miserie moueth many times cõmiseration in the beholders, but seldome impresseth any deepe sorrow in theyr harts. The Romaines many yeares saw the bloody vengeances of war, inflicted vpon sundry kingdoms, yea many times sorrowed to see their owne conquests. When Pompeyus was murthered, his enemy Cæsar shed teares vpon his head, and Alexander gaue the mighty Darius a royall funerall. Which compassion may be more properly tearmed a motion of pitie, than any worke of charitie, for they still followed the fortune of warre, without consideration of the pretious blessings of peace. But when the stout Romaines, (whose couetousnes of rule the whole world could not glut) by ciuill and most pernicious factions in the *triumuirate* of Cesar, Crassus, and Pompeius, and afterward in the *triumuirate* of Octauius, Anthonius, and Lepidus, felt in their owne bowels the scalding furie of war, when they saw the fathers throte a sheath for the sonnes sword, when the mother beheld the rauishment of hir daughter, and the sister mingled teares with hir brothers blood, when the Senate house was no Sanctuary for Cesar, nor *Pater patriæ* a protection for Cicero, when the fountaines were turned from the Cities, and the chanels flowed with the best burgesses blood, when the fatre buildings were fired by the houshold seruant, and the rascally maysters of the richest merchants goods, whẽ Iustice was painted without a mouth, and oppression with a hundred hands, when law gaue place to launces, and Orators to the braying of horsses, when vnciuill souldiers iudged Senators, and the nobilitie were suppliants vnto the vnconstant multitude, when religion was mispraised,

Pitty vvithout charitie.

Ciuill vvarres of the Romans.

sed, youth ill instructed, gray heares vnreuerenced, discipline vnused, a famine with vertue, and nothing publike, but disorder, when the vineyards lay vnordered, & vnprofitable briers ouerran the fruitefull fieldes, whē the plow was laid in fire, and fire hurled into the husband mans barne: I say, when these proude Romaines beheld in their owne cities these hauocks of diuine and humane blessings, they were in tymes past neuer so forward souldiers in following of war, as they were now humble suters for peace: they neuer attributed so much honor to Cesar for conquering of kingdoms, as they gaue reuerēce to Octauian, for determining of ỹ ciuil broiles. In perpetuall remembrance of Octauian, they added to hys name Augustus, and decréed, that all the following Emperors should be called Augusti, and after death, both Augustus, and the good Emperors succéeding, in most solemne manner, they deifyed, and placed among the number of their Gods. The great Cane of Cathaya, is so called, in honor & remembrance of their first Emperour Chanius, who (being aged, the meanest and poorest of the seauen linadges which gouerned, or rather tirannized the prouinces of this Empire as the historie saith) by the reuealement of a white Knight, toke knowledge that the wil of God was that he should be Emperour & peacemaker of and among the seauen linadges: vpon which comfort, and the faithfull obedience of the people, he obtained this blessed conquest. The mightie Emperour of Æthiopia is called Preter Iohn, and in their language *beldugian*, which signifieth ioy and power, only in remembrance of one of his auncestors, who notwithstanding he was the soueraigne of seuenty Kings, yet he established peace through his whole Empire. These glorious monuments remaine of peacemakers, & are like to liue vntill the world end, when the violēce of death, the vnconstancy of fortune, and iniurie of time haue enterred the haughtiest conquerors, returned back their conquests, and of their huge colonies haue left no signe at all. But so setled are ỹ vertues of peacemakers, and so precious are the blessings of peace, as these heathen, that had no other guide than naturall reason,

Honour giuen to peacemakers.
Octauian.
Chanius.
Preter Iohn.
A speciall honour.

reason, annexed their good Princes names vnto the honour of the crowne, as men that hoped, the name would make the vertue hereditorie, or at ỹ least instruct succeeding Princes, of the worthinesse of their auncestours. And questionlesse men are greatly incouraged to weldoing when good demerites are fully rewarded, and good mens liues are faithfully registred. For albeit ỹ soule of man traueileth without a guyd to bring forth that which is good, yet in as much as the corruption of flesshe is nearer our sensible motions, the deuine workes of the soule are darkned, as is the brightnesse of the Sunne by the Mone, the most inferiour Planet, being opposite betwen the same & the earth, and therefore to helpe our infirmitie next vnto the sacred scriptures, the histories of time are the moste visible lights to shew vs the way to happines: where the names of good men liue, which taketh away a great part of our feare to dye. And truely if for the worthines of some one king of that name, the Ægiptian kinges were called Pharaoes, the Bethinian Ptholomies, the Albian Siluies, the Romane emperours Augustes, the Ethiopian Preter Iohn, & the Cataian the great Caan, by farre larger warrant, the Englishe kinges ought to be called Henries. For of 8. kings named Henrie sithens the conquest, cronicles cõdemne no one of thẽ to be irreligious, notably wicked, or tirannous oppressors of their subiects, but as images and patterns of kinglye magnanimitie, of wonderfull prowesse, of peaceable gouernment, and of many other deuine and heroicall vertues, euerye of them hath left a rare monument of a noble gracious and good Prince, as if by heauenlye prouidence, an especiall blessing had bene ioyned vnto the name of Henry. But albeit the heathen ceremonially thus named their Princes, as the Cardinall of Rome doe newe christen their Popes, yet true Christians esteeme of this adoption, as of the image of Iesus engraued in a wodden crosse, which is as full of holinesse as a painted fire of heat, and both a like. The fayrest tree that beareth no fruite is fit for the fire, and the best named Christian. without the exercise of christianitie is meet for hell. So that I alleadge the examples of these worthy

The benefite of historics.

All the kinges named Henry of Englande vvere vvorthy kinges.

worthy persons as instructions for their posteritye, and attribute no greater honor vnto them, then that they were the ministers of Gods goodnes and mercy, of peace and prosperity, to their subiects which are the greatest titles that anye monarch can possesse. And more then was due to Alexander, Cæsar, Tāberlaine and others: who contrarywise were the rods of Gods ire, and quellers of many millions of innocentes. Cronicles expose their vertues at large: and who so euer shall ioyne regard with his reading in the gouernments of these eight Henries, shall find many worthy obseruaunces, which degression this place will not beare, the summary of whose vertues containing a larger volume then is determined for this subiect, so much as concerneth this purpose I am bound to report, of the two latter noble Henries, the one beeing the rot, the other the tree, which brought foorth the fruites of Gods glorye, of the greatest peace, plentye, and prosperity, that euer Nation, people, or subiects enioyed, euen the graue Henrye the seuenth Grandfather, and the victorious Henry the eight, father of our gracious soueraigne Lady, the most good Quéene Elizabeth: Vpon whose vertues heauen and earth fixeth regard. A princesse I say, regarded of God with the eies of fauour, regarded of the world with the eares of enuy, and regarded of good and happy subiects with the harts of true obediēce. A Quéene, and more the visible image of God, as well in respect of the happinesse and deuine giftes which her maiestie possesseth, but principally for that mercy is chiefe of her vertues, which enuy and her maiesties worst enemies are bound to witnesse, in whose royall person the perfection of all good Princes are contained. For what may be iustly sayde of all their righteousnesse, wisedome, and clemency, are but words of her workes, and written examples of her maiesties liuelye vertues, the which, the godly in their comfort, the wicked through selfe destruction, and enuie by continuall defeates, haue ingraued in the Capitals of the whole world, the triumph of whose peaceable victories, to Gods glory, and vniuersall wonder followeth.

OF THE ENGLISH

CHAP. 2.

An introduction to the peaceable victories of the Queenes most excellent maiesty, against enuy and all her enemies.

An. dom. 1400.

THe nobility, and commons of England impatient of the misgouernment of K. Richard the second, deposed by maine force, the saide Richard, and possessed Henry Bolingbroke, Duke of Herteford, with Emperiall dignity, a prince indued with many great vertues. And albeit he entered vnlawfullye, he gouerned his subiects like a gracious and prudent Prince. But this good which followed an euill attempt acquited not the realme from the vengeaunce which God inflicteth vpon disloyall subiects. The father which taketh the rod to chasten his sonne, if the sonne taketh correction patiently, in hope of amendment burneth the rod. But if the sonne stubbornly and violently catcheth at the rod, the father dubleth his wrath & trebeleth the sonnes punishment: euen so God which appointeth tiraunts to be the scourges of his ire, conceiued against wicked and vnthankfull people, if in patient suffering, they acknowledge his wrath to be iustlye imposed vpon their sinnes, he dealeth with the tirant as the good father doth with the rod. But if they spurne at his vengeaunce, and offer to reuenge the tiranny of their princes, he causeth tiraunts to rise like Hydraes heads, which shal torment them, as in the bitternes of their affliction, they shalbe driuen to pray for their worst prince, as the old Romane did for the prosperity of wicked Nero. This Nero was a most cruell emperor, he set Rome his emperiall city on fire for seuen dayes together, and commaunded that the people should neither saue their goods nor quench the fire. He slew his owne mother, & put to death the husbandes of Octauia and Sabina, and toke them for wiues, but shortly after sent them the way of their former husbands: And to shew that he passed all other in enuye, hearing one to pronounce a

Henry the 4.

A regard for subiectes.

Greeke

Greeke verse which containeth this desire.

After my death I wishe,
Heauen and earth to perishe.

And I quoth he rather wish the same while I liue, he so much enuied that so glorious a worke should remaine after his death. Upon a time Nero passing by, a poore old man hartely prayed for the life and prosperitye of Nero: Nero which knew by the accusation of his own euill, that no man had cause to wish him good, demaunded the reason why he contraried all mens desires in wishing his welfare, that would nothing but mischiefe to the Romanes. The old man boldly aunswered, Tiberius thy predecessour was a cruell Emperor and him the people slew. After him succeeded Caius Caligula, a more cruell and barbarous Emperor, and him likewise did the people slay, and now thou most inhumaine and sauage Nero raignest, & for thy life and prosperity I pray, least if thou be likewise slaine, the diuel him selfe come and raigne ouer vs. Thus heaped God his vengeance vpon the stiff-necked Romanes, which would not bow vnto his yoke the more they resisted his chastisement, the more sharply he scourged their disobedience. The senators of Rome thought the emperiall authority a seuere bondage, and therfore by their mutuall assents Iulius Cæsar their first emperor was slaine in the Senate house. But when they saw Brutus & Cassius that firste sette hande to the swoorde, to die likewise by the swoord, when they after wardes saw the bloudy euentes that sprong of the contention, betwen the *Triumuirate* of Octauius, Antonius, and Lepidus, they most ioyfully receiued imperiall seruitude, and afterwardes how wicked so euer their Emperours were, the grauer Senators tollerated their gouerment, or voluntarily banished them selues: so that they for the most part were destroyed by Gods iustice in the common peoples outrage. God by a seuere commaundement threatneth, that he will visite the sinnes of the parents vpon the children, vnto the thirde and fourth generation, of those that in their

Enuy of Nero.

spirituall worship, adore any other God, or the likenesse of any other creature in heauen or earth. The same God annoynteth kinges (as the visible images of him) with the semblable maiestye: concerning temporall worship, he calleth them Gods, and S. Paule saith, he that resisteth the ordinaunce of the kinge resisteth the ordinaunce of God. Ye then that striueth to depose his naturall king, and to exalt a straunger, committeth earthly idolatry, in likewise as the worshippers of false Gods commit spirituall. And therefore Princes in all gouernmentes, heathen and christian, the one by reuelation, the other by imitation of holy scriptures haue publike lawes, to lay the trespasses of traitours vppon their children, the landes and goods of traitours are forfaited, and the reputation of their posterity is corrupted. The emperor Vespatian, commending the vertues of Iosephus vnto his sonne Titus, willeth him to trust him as one no wayes corrupted,, saying further vpon occasion, that the son of a traitour ought not to liue. To lay violent handes vpon the Lordes annoynted is a damnable thing. Saule vniustly persecuted Dauid: but Dauid hauing Saules life many times in his power, refused to offer him any violēce, saying, the Lord kēp me from laying my handes of the Lordes annoynted. Which prooueth though subiectes may flye from the tiranny of Princes, they war without warrant that rebell against their worst kinges. Were there neither authority deuine nor prophane, to reproue rebellion, yet in their best quarrel, destruction which is the ende of traitours, sheweth their beginning to be naught. God manye times suffereth both good and bad Princes to fall into the handes of their subiectes, but woe be vnto those subiectes by whom either perishe. We need no other torment to relish our present peace and prosperity, then the remonstration of the ciuill warres, bloudshed and manye grieuous calamities, which for the space of 85. yeres, yea during the raignes of 6. kinges afflicted this small kingdome. After the violent depriuement of king Richard the second, from his crowne and dignity: but in the end the Lorde hauing compassion of our manifold miseries, seeing our priuate dissention, ready to growe to publicke

Rom. 13.

Ioseph. bel. Iude.

Reg 1. 26.

publicke destruction, euen when his wrath seemed to be moste hot, euen then the beames of his mercy sodenlye comforted vs, by the destruction of our arch tyraunt Richard the third, who caused and committed more wicked saluadge murders, then fiftéene of the most tirannous kinges of England. But humbly confessing Gods prouidence, with this old age Nullum violentum perpetuum. This tiraunt that was giltye of the death of king Henry the 6. Prince Edward his sonne, and his own naturall brother George Duke of Clarence, and afterwardes within the space of thrée yéeres of his vsurped raignes, caused his nephewes king Edward the 5. and Richard Duke of York his brother to be murthered in the Tower, not caring for his alleageaunce towardes the one, nor fearing to breake the sanctuary for ỹ other, who repudiated his owne mother, & offered to marry his brothers daughter as is a fore saide. After these and many other murders without the procéeding of law, this manifest monster (the ende of Englandes ciuill misery) was slaine at Boshworth field, by that prudent Prince king Henry the 7. by Gods planting the rot of Englandes happinesse, and naked like a hog was carried vpon a bare horse backe to Leceſter, & there buried, who meriteth neither the monument of King nor Man.

CHAP. 3.

A sommarie of the vertues of the prudent prince King Henry the seuenth.

THE fayrest buylding hath a foundation, and the fruitfullest trée his rot, and albeit the beuty of either be in the outward attyre, yet the strength of both consisteth in the inwarde substaunce. And certainely in all discriptions the cause ought to be as well set downe, as the effect, that Anatomie is perfect, that discouereth all the inward, as well as the outward worke- 1485

manship of man. Vertue I grant conuayeth honor simply from a mans owne good actions, yet the same is much inlarged, if from desent, to desent honor be issued from the monumentes of his auncestours vertues. And sure the glorye of a man is much iniured or eclipsed, that is blasoned but by his owne proper regardes, when the same maye bee truely illustred, by such auncient graces.

Antiquitye a great beauty of Vertue.

But touching my purpose, some will suggest, that as it is a needlesse labour to seeke a Diamonde with a torche which glimmereth in the darke so as bootelesse is the curiositie, to deriue her maiesties glorye further then from her owne sacred vertues, when her wicked enemies renowne her perfections, and wilfully pursue their owne destruction: through presumption that her excellencye is composed all of grace, and mercye, I am bounde reuerentlye to acknowledge, that her maiesties perfection, is the true discouery of imperfection, and in this regarde absolute (that enuye and the worste sworne enemies of God assault her prosperity) yet if anye thing maye be added, to ertoll her name, this meriteth regarde, that the fruites of vniuersall comfort, which her deuine and heroicall graces plentifully distributeth, grow from the rot of Englandes happines, which no priuie conspiracy could vnplant euen king Henry the seuenth. And of that græne trée, which the stinging Locustes could by no meanes wither king Henry the eight. And doubtlesse who so shal zeloully contemplate, how that the prouidence of God euen in our greatest destructions alwaies sustained vs, may easily perswade him selfe, that God would haue his glorye to shine ouer the world (next his word) from the lights of this little Iland, seperated as some write from the world, or at the least ioyned to the outermost end thereof. How easie a praye had we beene for the ambitious desire of some bordering king, during the blouddye contention betweene the two illustrous houses Yorke and Lancaster, for imperiall dignitye, but God would not our subuertion. The history of Richard the thirds tiranny, is a most lamentable cronicle, yet the same considered by Gods prouidence, assureth vs by that sharpe remembrance,

A necessarye consideration.

are-

a remembrance of his mercifull goodnesse, in deliuering vs from a continuall calamity, in shewing vs through the vnlawfull proceedings of the tirant, a lawfull meanes to accord these two puissant houses. But before this great blessing his incomprehensible wisedome, so sharply scourged this realme: as all her estates suppressed their priuate desires, and hartely praied and laboured for this happy vnity, who mercifullye regarding our patient bondage, crowned king Henrie the 7. with title of both houses, by taking to wife Lady Elizabeth eldest daughter to king Edward the 4. And albeit the end of our ciuill destruction, in the beginning of his prudent raigne, be sufficient alone to crowne king Henry the 7. name with euerlasting fame, yet to gouerne vs right, God indued this noble Prince with vertues answerable to so great a blessing as a general peace. And certainly if Alexander surnamed Seuerus be reckoned among the number of the most wise emperors: King Henry the 7. meriteth semblable title, as the true imitatour of Alexanders gouernment. King Henry the 7. entered vpon a kingdome no lesse disordered with continuall tumults, then did Alexander with the vnmeasurable voluptuousnes of Helyogabalus, the necessitye of time made him a seuere executioner of his lawes, and testifieth the same to be deriued from perfect iustice, he punished offences without respect of persons. Honor was no plea for the mighty, he iudged the trespasses of Lawyers, with his owne knowledge of the law, he onely pardoned ignorant offences, and graciously relieued his poore subiectes oppressions, he was thought somewhat too seuere in punishment. But such murmuringes were no lawfull complaints, to a sore that is deepe festered with corruption sharpe corsiues are to be applyed: Euen so in a disordered common wealth seuere lawes are to be ministred. He was a iust, vertuous, valiaunt, and learned Prince, a true distributour of peace, plentye, and prosperitye to his subiectes, who (in his life time) had had a moste liberall portion of happinesse, if in his dayes the Gospell of IESVS had, had a free passage. But leaue we Gods will therein, who would not haue his outward temple builded in Dauids time,

King Henry the 7. compared to Alexander Seuerus.

OF THE ENGLISH

but in his ſonne Salomons, and yet was Dauid a righteous man, after the Lord (in whoſe hand the harts of princes are) had eſtabliſhed a ſetled peace in this long diſquiet realme, in the 24. yéere of his raigne, he peaceably called this noble king Henry vnto his heauenly kingdome, and as a viſible ſigne that he bleſſed the ioyninge of theſe two kingly houſes in one, hee gaue vnto this noble king by Quéene Elizabeth his wife ſundrye goodly children, of which as the vndoubted heyre of the kingdome, by both titles, was crowned the victorious king Henry the eight.

CHAP. 4.

A ſommarie of the royall vertues of king Henry the eight.

1509 THe moſt victorious king Henry the 8. ſonne of king Henry the 7. beganne his triumphaunt raigne the 22. of Aprill 1509. whoſe inuincible courage was feared and admired through al Europe. He was a moſte bountefull Prince towardes well deſeruing ſubiectes, the magnanimity of his countenaunce kept them in a louing obedience. In the 5. yéere of his raigne (a ſore preſagement, that he ſhould clymbe aboue the Pope of Rome) The Emperour Maximilian (the Popes lawfull ſoueraine) and all the nobilitie of Holland, Braband, and Flaunders receaued wages vnder king Henries banner, whoſe puiſſaunce diſcomforted and abaſhed the whole power of Fraunce. This royall king beſides that he was Alexander in fielde, he was a Philoſopher in the Vniuerſity. And in his great learning bleſſed his ſubiectes with the fruites of this olde Prouerbe, happy are thoſe people, whoſe king is a Philoſopher. And doubtleſſe where the Prince is learned, the people are peaceably gouerned.

1513

Science which containeth all duties, with varietie of ex-

ample

amples so liberallie instructeth the louers and followers of her lore. In the thirteenth yeare of his raigne, the King wrote with his owne hand a booke against Martin Luther, for which the Pope named him Defender of the faith, but little forefeared he, that God would make him the capitall offender of the Romish superstition. Saule breathing but threatnings and slaughter against the disciples of the Lorde, receiued a speciall charge from the high Priests, for the persecution of all sort of Christians at Damasco, but God, whose wisedome iudgeth the determinations of men, wrought a wonderfull change in Saule, for of a persecutor, he made him a faithfull Apostle, and chiefe strengthener of the Gentiles. Euen so gratiouslie dealed God with this most noble King: whereas the Pope imagined, to haue (by this title) made him the sustainer of hys Idolatrie, God by his holie spirit moued him to vse the same to the first capitall disgrace of Antichrist the Pope. But as the good Father Latimer certified his Maiestie, the title Defender of the faith, simplie considered, was more then was due to any earthly prince, whē his holy word deliuered by his Ministers, both fostered and defended the same. But in as much as it was Gods good will that vnder this kings and his offsprings authoritie the same should haue the most visible protection, it may be lawfully thought, that it was his will that the Pope should so intitle him, as foreseeing by his wisedome that this prince in his seed should ouerthrow the Popes vsurped authoritie, the most publike enimie of the true auncient and Apostolike faith. Many interprete this prophesie of Esdras, *ecce leo concitatus de sylua rugiens, &c.* loe, a Lyon hastely running out of the wood roring, who with a mās voice reproued the saucie and misproud Eagle, to figure thys noble prince Henry the 8. The rauening Eagle that had the victory ouer the foure beasts which God would haue had rained in the world that troubled the mœke, &c. is likewise interpreted to be Antichrist the Bishop of Rome. The Armes of Rome which is the Eagle, and the actions of the Pope, wel approueth their interpretation. Now who is more like to be

1521

Acts Cap. 9.

Acts and Monuments.

Esdr. 4. cap. 12.

this

this Lion that came rozing out of the wood, and shewed the rauening Eagles villanies to all the princes of the earth, then King Henry the eight who euermoze stoutly defied the Pope, who euermoze plainely painted his murthers, deceits, and abhominations then King Henry the 8. nay: who first catched him by the throte but King Henry the 8. When all christian princes stood in awe of his curse, he banished all his authozitie out of England: when the meanest Bishops in other realmes would checke their Kings in his cause, he caused the whole Cleargy by his learned Councell to be iudged in a *premunire* foz mainteining ỹ power *legantine* of Cardinall Wolsey, who being called by processe into the Kings bench, were glad by submission to pray & pay a hundzed thousand pounds foz remission. When other princes feared to murmur against the Pope secretly, King Henry in the name of himselfe and his Nobles, wzote a booke against the counsell appointed by the Pope at Mantua, signifying to the whole wozld, that the Pope had no moze authozitie then an other Bishop, and how that the appointment of Counsels only appertained to the Emperour, and other Princes of Chzistendome. What Lion was euer so bold with the Eagle of Rome, as this Lion of England? What Lion is so like to come rozing out of the wood, as the Lion of England? The Lion of Vennice commeth out of ỹ water. The Lion of England is proper passant: bowes and arrowes which are his strength commeth out of the wood. I would the Popes english fauourers would wey this prophesie, with the pride, enuy, & outrage both of diuine & humane blessings setled in the hart, and seene in the actions of this Emperious Pope, and then by allegozie they would peraduenture repute him to be this ambitious Eagle, signified by the armes of his sea, & capitol city Rome. And on the contrary part, if with the like regard they would behold the wonderful disgraces that this noble king by himselfe & princely childzen hath & daily giueth this enuious Pope, they should haue large cause to beleeue that our Lion, signified by the armes of England, with his mans voice, should set this mispzoud Eagles head awzy, should vanish his wings, weaken his kingdome, &

1530

Vide Chro. of England.

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in fine, set his whole body of fire. If they had any sence, they might fæle that our Lion in the name of the Lord thus saith, hence thou misproud Eagle, appeare thou no more, neither thy horrible wings, thy mischeuous heads, thy rauening clawes, nor thy hollow body cõpact of vanities. The cause straight followeth, that thou once gone, the earth may be refreshed, that thy kingdome once fallen, men may returne to freedom, &c. I demãd what reckning they cã make of ỹ egles 12. wings ỹ ouerspread ỹ earth by Gods appointment, since our Lion first shoke him vp, or as ỹ text saith, since the wind, K. Henries thũdring voice spread abrod his wickednes. Sæ if Englãd be not shronk frõ him, Scotlãd denieth him, Holland and Brabant and Flanders defieth him: Germany paints him as a mõster, Denmark is parted frõ him, France is deuided, Polland is indifferent: if Spaine & Italy be constant, they be well paid for their frendship. The Eagle the Pope that sometimes was *capitalis dominus*, as well as *summus pontifex* welnere of all Italy, is cleane shut out of ỹ kingdom of Naples, the Dukedom of Florence, Ferrara, Mantua, Millaine, Parma, Vennis, the state of Genua, &c so that to come to his segniorie of Bologna, he is driuen to the lower way by Racconati, Maddona de Loreto, Ancona, and by exchange with the Duke of Vrbin patcheth a passage, so that in respect of her ancient limits, this proud Eagle is welnigh brought into ỹ case of Platoes cocke, wõ neuer a feather on her back: the end of this Eagle shall be confusion the text so saieth, the lion shal rebuke her vnrighteousnes, & rent her asunder, & shal deliuer ỹ rest of the people of trouble, & make thẽ ioifull. The Lion of England, euen King Henry the 8. and his posterity, hath made a faire reuealement of this prophesie, the godly erpect ỹ the Eagle shall vanish to nothing with ỹ thundering blasts that the English Lion hath & shal storme vpõ her, she feareth the same, & therfore bendeth all her secret forces to disquiet the Lion. S. Augustine long ago, seeing certaine english boies to be sold as slaues in Rome, thus prophesied, *bene vocantur angeli, quia nitent vt angeli in quo regno euangelium dei florebit*, they are properly called Englishmen, because they shine as Angels, in which kingdome

the

the Goſpell of Chriſt ſhall flowriſh. The learned Doctor Eraſmus writing a paraphraſe of the foure Euangeliſts, dedicated the firſt to the Emperour, the ſecond to the french King, the third to the noble King Henry, and the fourth to the Emperours brother, the Pope was wiped out of his trauell, as one not deſtined to haue the protection of this pretious iewell. To King Henry the eight he dedicated his paraphraſe of S. Luke, and in his Epiſtle wrote that he had ſent him Luke the Phyſition: & by circumſtances reputed his Maieſtie through his godly and religious proceedings, to be the ſpirituall Phyſition, that by the working of the holy Ghoſt purged the ſoules of many from the groſſe errors of Antichriſt. I leane not ſo much to theſe moderne prophiſes, although there be a common Prouerbe, *Vox populi, vox dei*, the Scriptures giueth light ſufficient, that from theſe partes the Goſpell of our Sauiour ſhould be viſibly reuiued. In the fourth Chapter of *Cantica Canticorum* be theſe words: Vp thou north wind, and blow vpon my Garden, that the ſmell thereof may be caried on euery ſide, yea, then my beloued may come into his Garden, and eate of the ſweete fruite that growe therein. This winde is vp at the Almightyes call, his commiſſion is well blaſted abroade. This noble King Henry (as it is interpreted) this Lion, this winde, ordained and ſent of God, firſt ſhoke the wicked tyrant of Rome, firſt blewe the blaſt that hath almoſt blowne his authoritie out of all Chriſtendome. The Pope in his quarrell almoſt armed all Chriſtian princes againſt this Lion, but they feared or failed to do him hurt. In the Popes quarrell many ſeditions were ſowen in England, in fearing the communaltie that the King would begger them with impoſitions. The Northerne men openlie rebelled, and the whole realme was in armes, readie bent againſt their proper intrailes, but God fruſtrated the deuiſers counſels, and preſerued vs from the wilfull murther of our ſelues. When the kings power and the rebels were ready to meete, he parted the armies with a ſuddaine ſwelling of the water, while after a parle, the Rebels were willing to acknowledge their

Cant. Cantico. cap. 4.

their faults, and with the kings gratious pardon, departed to their owne houses: a wonderfull prouidence of God, that would not haue the rebels perish in their ignorance, nor the good subiects murthered in so vnnaturall a battaile. The vngratious Cardinal Poole stirred a great power in France, but the french were more afraid to venter, then was king Henry in his aged daies that they woulde enter into England. His mind was inuinsible, and euen of God all his procedings were blessed, their happy successe testified no lesse, who in the 37. yeare of his triumphant raigne, ended his life in peace, whose death made England vnhappy, in that the most toward and godly prince Edward the first his only sonne and heire of the Crowne was of so tender age.

CHAP. 5.

A sommarie of the most excellent gifts of King Edward the sixt.

THe godly and most toward yong Prince King Edward the first, being but of the age of nine yeares, began his raigne the 31. of Januarie 1546. This prince in his tender age was indued with such towardnesse, wisedome, learning, and all godly gifts, as Europe seldome or neuer fostered the like. By reason of his tender yeares, the Duke of Somerset his vncle was made Protector both of the King and his Realme: who, for the discretnesse of his speach, the wisedome of his behauiour, and vertue that accompanied all his actions, was worthely reputed to be better able to gouerne at tenne, then many princes at thirtie yeares of age. There wanted no gift of nature, learning, or education, that might renowne a good King, but that mightely grew in his yong yeares, as the vndoubted heire not only of the crowne, but of all the vertues of his most noble father. He aduanced the Gospell, to which by Gods holie spirit his godly father gaue free passage in England, whose deuout zeale witnessed, 1546

that

that this heauenly blessing was no lesse planted by his Grace, by his godly councels and wisedome. By his especiall request and letters the Citizens of London erected three needefull Hospitals, viz. for the sicke and aged they erected S. Thomas Hospitall in Southwarke: for the fatherlesse child and infant they erected Christes Hospitall: and for the sturdy vagabond they erected Bridewell: by his godly meanes this charitable worke was sowne. His wonderfull victory against the Scots may not be forgotten, where was slaine 13000. Scots, and but 60. Englishmen. And truly, if his subiects would haue been imitators of his pietie, charitie, temperance, and other christian duties, their enuy, ambition, crueltie, and other greeuous sinnes, had not so highly moued Gods wrath, as that his vengeance would not suffer vs in any perfect yeeres to enioy this right gratious King Edward, sample of all goodnes, and by his death for a time reaued vs of the fruition of the Gospell the foode of our soules, and in place of both, to further punish our vnthankefulnesse, he sent vs a prince that held a hard hand ouer vs, that not only stopped the passage of the Gospell, but persecuted the godly professors thereof, euen Queene Mary good King Edwards sister, part of whose actions followeth.

A wonderfull victory in Scotland. Muskelborough feeld.

CHAP. 6.

An abstract out of the proceedings of Queene Mary.

1553 LADY Mary, the eldest daughter of king Henry the eight, began her raigne ouer the realme of England the first of July. 1553. Touching her naturall disposition, she was vertuously and well giuen: but by reason that her bringing vp was vnder Papists, and her youth throughlie instructed in the superstitions of Papistrie, anone after that she was setled in her kingdome, by suffering the blodie

blodie Bishops to misuse her Emperiall sword, she in their procedings outragiously tyrannised the true professors of the Gospell, which (God, her noble father, and good brother, his instruments, bee therefore praysed) had taken a sound holde in the hart of England, whose crueltie and contrarietie in Religion may no wayes slaunder her godlie father, and his off-spring. We see the Rose tree that bringeth forth the sweete Rose, lykewise bringeth forth sharpe prickels: but to come more nerer the matter, the kynnell of the best apple will growe to be a crabbe, vnlesse some good fruite bee grafted on the stocke, and looke what the Science is, suche will be the tree: looke what is sowen in youth, is euer seene in age: the following example teacheth a good pollicie, to haue an eie vnto Schoolemaisters, and the education of Papistes children. The seede of Idolatrie, superstition, and fond Ceremonies, were sowne in the heart of Ladie Mary beeing a childe, which grewe to the dishonour of God, and the destruction of the godlie, Ladie Mary beeing a Queene. But God no doubt suffered thys prickle to growe of thys greene Rosier, and thys irreligion to be grafted of thys religious stocke, to chasten the sinnes of England, who hauing a righteous Prince, peace, and plentie both of spirituall and temporall blessings, neyther saluted the giuer of thys goodnesse with hartie thankes, nor sought the continuance thereof, with a dutifull regarde of the Kings Maiestie, but (in some of her members) hauing an eye fired vppon the Kings tender yeeres, and not an hart setled vppon hys firme vertues, she began to worke matters hatefull to GOD, offensiue to the Prince, and most hurtfull to her selfe, and therefore God reaued Englande of the most milde, vertuous, godlie, and well disposed Prince King EDWARD the sixth, and in wrath sente vs euen suche a Prince as the Prophete speaketh of, that shoulde oppresse vs with most greeuous bondage, that should by taxes & great impositions take frō vs the fruites of the feeld, vineyards, & oliue trees, and should giue them

A godly policy.

Osee Cap. 13.

1. Sam. Cap. 8.

to

to his lords and seruants. Euen Quéene Mary that imposed many great summes of money vppon vs, to enrich strange Lords, that by committing the waightie affaires of the publike weale to Bishops, almost wilfully lost Callis, an auncient ornament belonging to England, which Citie, the notorious Atheist Gardener vaunted that he would kéepe with a white wand: an vnlikely matter that his courage serued him to defend Callis against the power of a puissant King with a white wand: that armed troupes to gard the vnresisting Martyrs to burning: but which stained her gouernement with euerlasting crueltie, she by her ministers in fyue yéeres tyrannously burned fiue times more innocent and quiet Protestants, then good Quéene Elizabeth in 27. yéeres raigne by her lawes hath executed notorious Papists that committed treason: when my soule durst sweare, that there be double the number of the poore Protestants that then constantly professed the holie Gospell, that now in their harts wish her Maiesties depriuement both of life and crowne, and yet liue. This persecution made many to flée the Realme for their consciences sake, but they sought not libertie by rebellion, they confessed this bondage and persecution to proceéd from the Lords heauie displeasure, and humblie awaighted his fauour for their deliuerance. No one hath more cause to exclaime of this hard gouernement, then our gratious Quéene Elizabeth. She was not entertained like the daughter of a mightie King, and heire apparant of a rich kingdome: God Lady, she was emprisoned, her attendance small, her libertie nothing. When her innocencie displayed publike accusations, the Cleargie sought her life by secret tyrannie: sought it do I say? yea, they had wrought it, had not God beyond mans expectation wonderfully deliuered her Maiestie: her assured friends despaired of her worldly welfare: her Maiestie that beheld the bloody knife a sharpning, misdoubted not her deliuerance. Her friends trembled, because there was no measure in the Papists crueltie: her Maiestie loked chéerefully, because she knew the Diuell had no might, but such as God suffered. In the

The protestants neuer rebelled in England.

The Papists cruelty without measure.

the holie Bible (the louing embracements whereof was her Maieſties perſecution) her excellencie had learned theſe pretious comforts, and in them repoſed. The Lord ſayeth, Who ſo honoreth me, him will I make honorable. In another place Dauid ſayeth, Who ſo dwelleth vnder the ſhadow of the almighty, him God couereth with his wings, and keepeth ſafe vnder his feathers. I know (ſaith he) the Lord helpeth his annointed, and euen from heauen heareth them. Some truſt in chariots, ſome in horſſes, but we in calling vpon the Lord. God can and oft times doth pine man and beaſt euen in the middeſt of plentie. God where he ſetteth too his hand, worketh wonders, and ſturdie ſtrength ſtandeth in no ſtead. God thus ſpeaketh to Dauid, and yet by a ſpiritual interpretation maketh like promiſe to all kings and princes that hartely ſeeke his glorie. Becauſe thou haſt ſet thy loue vpon me, I will ſee thee rid from all thy troubles. I will defend thee: why ſo? it followeth, Thou haſt knowen my name, thou ſeekeſt my glorie: and therefore whenſoeuer thou calleſt vpon my name, I will heare thee: yea, I am with thee in all thy calamities, and will deliuer thee from them, I will ſet thee higher in honor, ſend thee long life, and ſhew thee thy ſaluation. Her Maieſtie builded vpon theſe comforts, her ſoule deſired and hoped to be an inſtrument of his wonderfull glorie, examples of Scripture told her, that thoſe whome God had appointed to any ſpeciall ſeruice, euen thoſe he guided through mortall dangers: he preſerued Ioſeph from the murthering enuy of his brethren to ſaue old Iacob his father, his malitious brethren, and al Iſrael from the ſharp death of famine. Againſt the tyranous decrée of Pharao, which was, that the Midwiues ſhould kill all the male children of the Hebrewes, his prouidence ſaued Moſes from drowning, and made him his inſtrument to leade the children of Iſraell out of the bondage of Pharao, vnto the land of promiſe. God (in the deapth of the ſea) fetched Ionas the Prophet forth of the Whales belly, to ſaue Niniuey from deſtruction. God deliuered Peter forth of the priſon & tirannie of Herod & the Iewes,

Comfortable examples for the godly in time of perſecution.

that he might open the gates of faith, and preach the way of saluation euen vnto his enimies. God sundry waies miraculouslie deliuered Paule from the vengeance of death, to preach the Gospell of saluation vnto the Gentiles: at Philippos in Macedonia he caused him & Sylas to be deliuered forth of prison. In Lycaonia the Iewes & the people stoned him, and drew him forth of the City as a dead man, & God raised and reuiued him againe. God againe redéemed him out of the hands of the Iewes, when as forty of them swore they would neither eate nor drinke, vntill they had slaine Paule, yea, God in his extremitie stood by him, & comforted him, saying: Be of good cheere Paule, for as thou hast testified of me at Ierusalem, so must thou beare witnesse also at Rome. God had appointed him & the rest waighty charges, the execution whereof the malice of men might not withstand, examples of great comfort to the godly, & terror to the wicked. The godly may learne by them that his mercy succoureth them in the sharpest aduersitie, and the wicked may be assured that his iustice will confound their policies in the chiefest hope of successe. Her Maiesty (to whom I euery way may apply ỳ former examples) beset with death as dangerous as Daniel in the Lions den (as after in her own thanks-giuing may be séene) comforted her self in the strength of God, which always defended her, which good God hauing compassion both of her patient suffering, & the general affliction of his Church, mercifully burned the rod of correction, by calling away Quéene Mary, & setting of gratious Elizabeth in the emperiall chaire of England, France, and Ireland, for which exceeding mercie, his holy name be praised, Amen.

CHAP. 7.

Of the peaceable entrance of Queene Elizabeth our gratious soueraine, vnto the crowne & diademe of England, and other obseruances of Gods especiall fauor & mercy.

IT is commonly séene, that vpon the death of princes, enuy, ambition & dissentiõ shew their humors, & that secret discontentment

tentment breaketh forth w̄ publike disturbāce. And although in England hereditary succession be a great bridle vnto these passions, yet vpō such changes they many times haue foūd the meanes to shew themselues, as after the deathes both of king Edward the 4. & king Edward the 6. & vpō the death of Quéene Mary, the difference in religion was a likely cause to sow discord among the people. But almighty God that had as it were by especial miracle preserued our gratious Quéene Elizabeth the visible image of himselfe frō the spoile & malice of dangerous enimies aforehand prouided, that her sacred Maiestie should receiue hir crowne in peace, should gouerne hir people in peace, & my hope doth assure me where she now peaceablie raigneth, her maiesty shall long liue and die in peace: who the 17. day of Nouember, 1558. the very day of Quéene Mary her sisters death, with the sound of a trumpet, both at Westminster and in the City of London was proclaymed by the name of Elizabeth Quéene of England, France, & Ireland, defender of the faith, &c. The newes wherof raised a suddaine ioy amōg ỹ people, so harty, as their louing affectiō was presently séene by publike feasting, banqueting, & bonefires in the open streets. The 23. of January following, her Maiesty from the Tower passed through the City of London toward her Coronation, but before her Chariot set forward, her Maiesty lifted her eies vp vnto heauen, and acknowledged Gods mercie in this thankes-geuing.

Her Maiesties thankes-giuing.

O Lord almighty & euerlasting God, I giue thee most harty thanks that thou hast been so mercifull vnto me as to spare me to behold this ioifull day: and I knowledge that thou hast dealt as wonderfully with me as thou didst with thy true & faithful seruant Daniel the prophet, whom thou deliueredst out the den frō the cruelty of the gredy raging lions, euē so was I ouerwhelmed, & only by thee deliuered. To thee therefore be only thanks honor and praise for euer Amen.

Her maiesty by this thanksgiuing published her sure confidēce in God, the effects the tyranny of hir enimies, and the conclusion a speciall comfort to the godly.

The Citizens of London to shew thei rzeale in welcome of her Maiesty, attyred the Citie with many stately shewes,

the most whereof they deriued from her proper vertues, who was the liuely substance of all their painted bewties. The first pageant shewed ẏ long desired vnitie (which God, & her maiesty be thanked) is knit betwene vs and the holy Gospell of our Sauiour Christ. The second set forth the seate of gouernãce which her maiesties liuely vertues bewtified more then their gorgious deuises. The third (which they applied vnto her maiesty) depainted the 8. beatitudes mentioned in the 5. of S. Mathew, & truly, if any earthly creature deserued them, they are worthely heaped vpon her maiesty. God hath blessed her humble spirit both with a spirituall and temporall kingdome. God hath dried vp ẏ teares of her persecution with spiritual & tẽporal cõfort. God hath blessed her mækenes with large possessions on earth. God hath blessed her scarcetie for righteousnes sake with abundance. God hath blessed her mercy with the fulnes of his mercy. God hath blessed her chaste & vndefiled hart with the sight of himselfe, in ẏ true knowledge of his holy word. God hath blessed her trauell for peace (as his proper child) with the visible image of himselfe. God hath blessed her persecution for righteousnes sake, in assuring her soule of the inheritance of his heauenly kingdome. God hath blessed her (to reuenge the reuiling and persecution of the Papists) with the disgrace & ouerthrow of the Pope. The fourth declared the ruinous state of this realme, which (as they prophesied) is by her maiesty restored to the dignity of a florishing common weale. Yea, in her miraculous procedings an old by prophesie is effected, which was, A mayden Queene should do wonders in England. The fift compared the expectation which her heroycall vertues promised, with the politike gouernement of the worthie Debora. Her maiestie was in Cheape side presented with the holy Bible in English, which she reuerently kissed, and thankefully receiued, as hir spirituall comfort, her temporall crosse, and godly counseller. The Maior of London presented her maiesty a thousand marks in a purse, w̃ humble petition that she would cõtinue their good lady: she gaue answer, ẏ if need required she would willingly spend

Her Maiestie visibly blessed with the eight beatitudes in the 5. of Matth.

ſpend her blood in their defence, which magnanimious saying, all her after actions haue declared. Although this moſt royall entertainement, ſhewed the dutifull loue of her faithfull ſubiects (which zeale God hath requited with many blessings) yet Gods wiſedome (that comprehendeth all knowledge) foreſawe that her Maieſties clemency compared with Iulius Cæſar, that would not heare the accuſation of his enimies: with Auguſtus, who gaue life to Cinna that ſought his life: with King Frances the firſt of France, who pardoned the commotion of the Rochellers: adioyning thereunto, that he chiefely reioyced that his ſeueritie cauſed no man to weare a mourning gowne: clemencie well beſtowed that both inlarged the renowne and ſafetie of theſe princes: for Pompeys friendes were thereby wonne to Ceſar, Cinna became moſt faithfull to Auguſtus, and the Rochellers afterwards loyally obeyed King Frances: but God (I ſay) who knew the greatneſſe of her Maieſties compaſſion, would rather breede preſumption then dutie in her dangerous enimies: therefore to rid her roiall perſon, realme and good ſubiects (whome he determined to bleſſe) from continuall conſpiracies, his mercy ioyned with iuſtice, alittle before and after the death of Queene Mary, cauſed death likewiſe to attach the bloodie Atheiſt Steuen Gardener Biſhop of Wincheſter, the ſeditious Cardinall Poole, and others, whoſe heads were alwaies occupied with authoritie or diſſention. Yea, about this time, that the fall of Antichriſt might be viſibly ſeene, by the taking awaie of ſuch Chriſtian princes, as were his ſetled ſupporters: when (as Lodowicke Guiccerdine reporteth) ther was not any where either brute of peſtilence, or extraordinarie diſeaſe, there died within the ſpace of one yeare the Emperour Charles the fifth, the Queene of Hungary, Queene Mary of England, two kings of Denmarke, Bona Sforza Queene of Polonia, Henry the third king of France, Ierolme Priuli Duke of Vennice, Hercules da eſte Duke of Ferrara, and Paule the fourth, Pope of Rome, a change verie vniuerſall, wherein Gods prouidence is not to be ouerpaſſed with a light conſideration, whoſe

A prouidence of God, in taking awaie of ſeditious papiſts

Lodo. Guicci. Comment. lib. 3.

will vndoubtedly was, by the change of these princes (the most of them) drunken with Poperie, to make a ready passage through Europe for ỹ gospel of our sauiour Iesus Christ, which vpon this change began to florish in most of the recited gouernements. And albeit ỹ fall of Antichrist in many places of the scripture be liuely presaged, vpon the authority whereof there is sure and sound building, when the prophesies and dreames of a number are but rotten foundations, yet I hope I may without iust reprehension say, that God many times acquainteth the minds of some good men with an imaginatiue knowledge of things to come, which many yeeres after falleth out according to their presagement: and for example belõging to our matter, the reformation of the Church vnder her Maiesties raigne, before her noble fathers death, was set downe in this following prophesie:

Post H sequetur E, post E quod mirum M,
M coronabitur, & breue confundetur
Post M sequetur E vel A
Et tunc conuertetur ecclesia.

In English.

E shall follow H, next E (with wonder) M,
M shall be crowned, and soone confounded
Next vnto M, E or A shall raigne,
Then shall the Church conuerted be againe.

Noble King Henry the eight first vnmasked this proude Pope, King Edward the first, the parragon of yong princes helped to vncase him, Quéene Mary fauoured, but liued not to strengther him, and now our soueraigne Elizabeth hath geuen him a mortall disgrace: his painted Church abideth not the tuch, Gods Church is vniuersally reuerenced. The multitude are more delighted to reade a fewe godly sentences written vppon the Church wall, then to sée his rarest rotten reliques layde vp in a golden chest. Against her Maiestie he principally warreth, as the chosen instrument of almightie God, to abase his imperious mind, to ỹ wonder of the world, and comfort of all good Christians.

Of

CHAP. 8.

Of the peaceable and honorable victorie that her Maiestie had against the french forces in Scotland, which were raised with a determination for the inuasion of England the second yeare of her Maiesties raigne.

AFTER the death of Henry King of France, his sonne Frances the second succéeded in the kingdome of France, a prince of the age of sixtéene yéeres, who being married vnto Mary Quéene of Scots, and néece to the Duke of Guise, suffered the affaires of the estate to be gouerned by the ambitious policy of the Duke, and family of the Guises, who hauing wished successe in their practises (in Quéene Maryes dayes) about the winning of Callice, hoped and hungred after the spoile and conquest of England. And the better to colour their purpose, they intituled the King of France in the right of the Quéene his wife to the Crowne of England, and knowing the difference betwéene the Quéenes Maiestie of England and the Pope in matters of religion, they easily obtained of Paulus the fourth a disablement of the Quéenes Maiestie, and an approuement of the Quéene of Scots right, but King Frances had béene well aduised if he had not accepted this gift, vntill the Pope had set him in possession of the kingdome, which would haue troubled both him and his whole Colledge of Cardinals. This depriuation by the Pope the Guises practised to moue the Papists of England to their part taking, and arming their purpose by degrées, to worke a feare in her Maiesties loyall subiects, they wrote a booke of the weakenesse & insufficiencie of feminine gouernement, and by their owne reasons, wounded the strength of their owne title, which they deriued from the Quéene of Scots. This scandale of feminine gouernemente, was soundlie aunswered by an

Lod. Guic. de Com. lib. 3.

vnnamed authour, in an english printed book at Strasbrowgh entituled, A safe harbor for good subiects. And truely, although the soueraigne place of rule, the chiefe credit of knowledge in Artes and Mecanicall craftes, together with all other giftes of grace, nature, and education be giuen vnto man, yet there haue béene women, that in all maner of artes, qualities, and vertues, which haue equalled the perfitest of men. Innumerable are the testimonies of womens profound learning, pure chastitie, rare constancie, patient martyrdome, and a number most valiant, whereof Chawcer reciteth nine Worthies aunswerable to the nine Worthies of men. And touching regall gouernement (from whence this question is deriued) the Iewes recorde the sage gouernemente of Quéene Alexandra with more renowne, then they did the tyrannie of her husband Alexander with reproch, whose bodie they were determined to haue giuen vnto the dogs, as also to haue murthered his two sonnes, to haue rooted out Alexanders name, if that her wisedome had not redéemed out either. Theodosia the Empresse of Constantinople with admired prudence ruled the whole Empire during her life. The gouernement of Semobia was no lesse renowmed, Dydo, the Amazones, and many other were absolute Quéenes. Semiramis enlarged the bounds of her Empire, and Quéene Tomyris slewe Cyrus and his whole hoaste, &c. But if the enuy of men would suppresse and murther the worthines of women, yet the diuine vertues of our soueraigne Quéene Elizabeth, doth and will alwaies kéepe aliue their diuine memorie. Of whome Guiccerdine in his Commentaries, although all his writing defendeth the pope, and reproueth Religion, thus reporteth. The good Queene Mary being dead without issue, Elizabeth her sister was proclaimed Queene, &c. a Princesse of great learning, and ouer and aboue the Laten and her mother toong, she is possessed of the French and Italian language, which she eloquently speaketh: a yong Lady of a hye spirit, wise, and endewed with rare and noble qualities. Ye might haue added the Greeke, Spanish, and some other

Lib. 3.

ordinarie

ordinarie tongues, with many extraordinary vertues, which may as hardly be sampled by anie other lyuing Creature, as the Sunne by the faireſt of the Planets. The worthineſſe, and ſtrength of whoſe Gouernment, euen from the beginning, confuted the ſcandule of this lybell, which was grounded vpon noe generall Lawe, of God or man. There haue bene priuate Lawes in ſome perticular Gouernments, to take away, and to diſable the abſolute gouernment of women, when the generall Lawe poſſeſſed them with Imperiall authoritie. As in Rome the Law Voconia ſo called, becauſe Voconius, Tribune of the people pronounced the ſame. In Fraunce the law Salique, which they fetch from king Pharamond, which bindeth the preſent gouernment of Fraunce, no otherwiſe then the auncient ſtatutes of the Danes, Britans, or Saxons doe at this day the Gouernment of Englande. This vnnaturall Lawe had a barbarous beginning, for the reporters thereof confeſſe, that anno. 420. the Franconians hauing abandoned their Countrey, inhabited along the Rhine, and eſpecially about Treues. The manners of theſe people being barbarous, they liued vnciuilly without Lawe. Which conſidered by Pharamonde their firſt Kinge, the ſonne of their Duke Marcomir. He choſe foure of the principall men of the Sicambrians, whom he authoriſed by their wiſedomes to giue a Law vnto the people. The names of theſe foure were: Vſucaſt, Loſocuſt, Salgaſt, and Viſoguſt. Theſe foure made the Lawe Salique, by which Lawe Emperiall gouernment (ſay they) is taken away from the daughters and heires of the Kinges of Fraunce. This dead Lawe, and many other to as little purpoſe were reuiued, to bury the true, and lawfull title of King Edwarde the 3. to the kingdome of Fraunce, in the right of Quéene Iſabell his mother, the daughter & heire of King Phylip le bel. But King Edward nor his ſucceſſors would not looſe their right vpon ſuch canterburie ſuggeſtions. And ſome of them ſubiected the Frenchmen to Engliſh obedience. And to this day the Armes and Imperiall title of Fraunce, are ioyned to the honour of Englande. To what purpoſe

The law Voconia in Rome.

Lavv Satique in Fraunce.

lib. ſec de Ant. verd. fo 239.

The law Mental in Scotland.

purpose doth the law Mentall in Portugal forbid feminine gouernment. King Philip deriueth his title from Marie the daughter of Iohn, the third of that name king of Portugal, and by that title is possessed of the kingdome. It is God that disposeth kingdomes, and the works of busie heads, that vnlawfully seeke to withstand the law of nature in succession.

To be briefe, this inuectiue, proued but a scare-crow: it was indiscreatly written, and negligently regarded. King Francis, or more truely the family of the Gwyses, ancored their hope vpon the Popes sentence: and in all the kings patents, and other instruments, caused to be intituled Frances, of France, Scotland, England, and Ireland king: and in his shield, quartered the Armes of England, and to conquer the kingdome (*Come era apparente*) as Guiccerdine reporteth: dyuers french forces were daily conuayed into Scotland, who tooke, and by force kept the strong townes and fortrises there. The inhabitants oppressed thus with straungers, were for their owne safegard driuen to sew vnto the Queenes maiesty of England, for aid to expel the french, who sought the spoile and subuertion of Scotland. The malicious purpose of the Guyses, ioyned with commyseration of the daungerous affliction of Scotland (the Queene whereof was married, and gouerned in France: and so barred to vse the lybertie of her Crowne) bound the Queenes Maiesty, by the vertue of honour, pollicie, and charitie, to sucker them with expedition.

Lib. 3.

1560. To accomplish which matter, her Maiestie sent a sufficient power towards Scotland by the Duke of Norfolke as generall, who remained at Barwicke, and the Lord Greay of Wilton being Liuetenaunt, entred into Scotland, and with her royall power ioyned with the Scots, against the french: who were sone weary of the English-mens comming: But almightie God, had set downe a more milde order, to honour her Maiesty, with the vanquishment of her enimies, then by dynt of sword, to accomplish which, her highnesse sent Syr William Cycill knight, at that time her Maiesties principall Secreatorie, and nowe Lord Treasorer of England, (for the

the full knowledge, of whose exceeding worthynesse, I retourne the good reader to the Athenians commendation of the Philosopher Euxin) and with him accompanied the learned and graue Gentleman Master Doctor Wotton to treat with the french, who with their wisedomes so vanquished the french, as to the quietnesse and safetie both of England and Scotland they forced them to depart with this following dishonour, as Guicherdine reporteth: who if he be pertiall it is in fauour of the french. First that the King and Quéene of Fraunce and Scotland, should leaue the Armes and title of the King of Englande and Irelande: and that within fiue monethes at the furthest, they shoulde cancell and renewe all their writings and instruments, (if there were any so made) with the former Armes and Titles. Further that the Realme of Scotland, should be gouerned by the Counsell of twelue persons of the Nobilitie of the said kingdome, whereof seuen shoulde bée nominated by the Scotish Quéene, and fiue by the three estates of the Parliament.

Articles of accord betweene Englande and Fraunce, taken out of Guicherdines Coment. Lib. 3.

That the iniuries, and trespasses committed on either part during the commotion should be forgotten: and for the better assurance should be confirmed by the said Parliament.

That the Garrisons of french souldiers, should retourne into Fraunce, sauing onely in two fortes sirtie a péece, subiect to the Justice, and paie of the Parliament of Scotlande.

That euerie man, shoulde be restored to his office in the saide Realme: and that no french man, should haue any more office, benefite, or administration what so euer in Scotland.

That the french shoulde not at anie time conuay Munition of warre, or souldiers into Scotlande, without consent of the saide Parliament, with sundrie other straight obseruaunces on the behalfe of the french: which Guicherdine concludeth, *Con grandissimo vantaggio & honore, della regina Inglese*, with the greatest aduauntage and honour of the Quéene of Englande: a victorie no doubt of great

great glorie and honour. Whereby her Maiestie not onelie deliuered her owne Countrey from the daunger of inuasion, but also freed Scotlande from the bondage of forraigne Gouernmnent: and thus her enemies hungring after an vnlawfull spoyle, lost the disposement of an assured benefite, which fortune befall to all those that miswish her. Amen.

CHAP. 9.

Of her Maiesties peaceable victorie against the rebels in the North, ioyned with her quiet vanquishing of sundry other conspiracies, to the vniuersall benefit of England.

PIus Quartus, who succeeded Paulus 4. in the Popedome, finding an abasemẽt of the glorie, with which his predecessours were honoured: and fearing with all, that the example of England, Scotland, Denmarke and Germanie, would draw other Nations, from the obedience of the Romishe erronious Church, to the profession and receiuing of the Gospell of our sauiour Iesus Christ: the life of the soule, and destruction of this accursed Antichrist: laboured with the consent of manie Princes, to reuiue the Counsell (or more properly the conspiracie) of Trent. A conspiracie I may iustly say, the pollicy whereof was, to keepe vnder the glorious merite of our sauiour Iesus, and to aduaunce to the highest degree of reuerence, the painted Idolatrie of the Pope. And appointing for his Legates, 5. Cardinals, who with a great number of Bishops and other doctors of their Church, the eyght day after Easter, 1561. beganne this vnholy Counsell. And truely as in the intent of their assembly, was seene this saying of the Psalmist: The kinges of the earth stande vp, and the rulers take consell togither against the Lorde, and his annoynted: So likewise in their vaine & idle successe: this continuance of the Psalme is further seene: He that dwelleth in heauen, shal

1561

Psal. 2.

laugh

laugh them to ſcorne, the Lord ſhall haue them in deriſion: and where the Pope by his proude authoritie thought to haue ſtrayghtned the paſſage of the Goſpell, as it is ſet downe in the ſame Pſalme: God gaue vnto his ſonne the heathen for his inheritance, and the outmoſt partes of the earth for his poſſeſsion. Yea he gaue viſible authoritie, and reuerence vnto his Goſpell, either by publike obedience, or priuate profeſsion, vniuerſally through the world. The counſell of the ſame Pſalme might haue perſwaded the Pope and his confederates To haue ſerued the Lorde in feare: but they would not kiſſe (but kicke againſt) the ſonne, and ſo they periſhed from the right way. The Pope although his pompe were bruſed with an yron rod, and his kingdome broken like a potters veſſell: Yet his pride and furie abated not: and (by Gods prouidence) knowing his capitall diſgrace proceeded firſt from Englande, he practiſed by his woorſt mallice, the deſtruction, and ouerthrowe of her proſperitie as followeth. Pius the 4. hauing no great good ſucceſſe, of his counſell of Trent, Pius Quintus, who ſucceeded, tooke a more ſharpe courſe againſt her Maieſtie and happie gouernment his principall enemie, in whoſe ouerthrowe, (as he ſuppoſed) conſiſted the newe raiſing vp of his kingdome, and in truth her proſperitie, yis the viſible comfort of his vniuerſall enemies. He firſt began with her Maieſtie: His roaring Bull ſhewed his mallice, but his ſhort hornes had ſmall power to hurt her, which Bull is declared in theſe woorde: Pius Quintus the greateſt Biſhop, of the fulneſſe of the Apoſtolicall power, declareth Elizabeth to be bereaued or depriued of her pretended right of her kingdome, and alſo of all, and whatſoeuer dominion, dignitie, and preuileadge and alſo the Nobles, ſubiectes and people of the ſayd kingdome, and all others which had ſworne to her any manner of wayes, to be abſolued for euer from ſuch oth, and from all debt and dutie of feealtie. Doctor Morton with a commiſſion, or ambaſſage from the ſaide Pope Pius to the like effect, ſtirred the rebellion in the North. 1569. He blaſted his commiſſion, and had ſoone moued Thomas Perſy, Earle

Vide, in the booke of the execut. of Iuſtice in Engl.

Earle of Northumberland, Charles Neuel Earle of Westmerland, and other Gentlemen of account in the North, vnto rebellion. They began their power, by raising of men in the Quænes name, and with all, left a warning to lessen the strength and authority of stronge papists to get fauour of the people, whereof a great part fauored the old Romish religion, they had a Crose, and a Banner of the fiue wounds, borne before them by Richard Norton: They tore the English byble, the Communion booke, and such like at Dyrham, and hauing gotten a strength of 4000. fotemen, and 1600. horsemen, which number they could not exceede: they in rebellious manner withstood all her maiesties proceedings. But behold good reader how peaceably these northerne rebels were vanquished, who are naturally men of fierce courages, and howe like a bubble the Popes bull vanished, which in times past, feared mighty Emperours & Kings. Before the Noble Earle of Warwick, was come wᵗ the Quænes power, the stout earle of Sussex the Quænes Maiesties Liuetenant generall in the North (whose vertues appeared in my booke, of his life and death) armed himselfe with so many of the Quænes friends as he could get neare vnto that seruice, and with all spéde made towards the rebels. The knowledge of his comming, and the brute of the Earle of Warwicks approch with a farre greater power, so amased the rebels, as the two Earles of Northumberland and Westmerlande, with some of their principall Gentlemen, sodainly and secreatly in the night left their associates, and fledde vnto Herlan in Scotland, and thus without any resistance, the Northerne rebels were discomforted, ouerthrowne, and the greatest number of them taken, and many of the principall were executed, and the rest were saued by the Quænes exceeding mercie: A victorie that promised great happinesse and glorie to her Maiesty, in which the blood of the offenders was onely shedde, and a generall rebellion, was (as séemeth) in the beginning suppressed: for the said Earles were borne in hand, by Doctour Morton, that all the Catholickes woulde assist them with strength,

The Northerne rebels vanquished.

strength, as appeareth in Doctour Saunders visible Church Monarchie, particulared in a treatise, Intituled, The execution of Iustice, &c. And certainly although the heads of this rebellion escaped the present vengaunce of Iustice, yet neither of them escaped the worthy punishments dewe vnto traitours. The Earle of Northumberland two yeares after was peaceably deliuered into the possession of her Maiesties Iustice: and being by act of Parliament before attainted of treason, was beheaded at Yorke. 1571 The lingering myserie of the Earle of Westmerland, in Spaine, the low Countries and other places of his wilfull banishment, vnto a Noble minde, could not but be more greeuous then death: his greatest intertainment being scarce able to sustaine the allowance of a man, and a page: and which was more greeuous, he was driuen to beare with the arrogant disgraces of euerie rascally Spaniard: and to say the trueth, not onely the Earle, but all other the English fugitiues, labour out such a long and a myserable life, (in respect of their callings, if they had liued in the obedience of good subiectes) as they rather deserue to bee pitied then enuyed of their worst enimies. This peaceable ouerthrow in the North, touched the Pope to the quicke, and least that delay should cut him to the heart, he by his threatning Bull published open warres against her Maiestie: In May following the rebellion in the North, this terrible Bull was hanged vppon the Bishoppe of Londons gate, but the hornes which should haue gored her Maiesties good subiectes, grew to a paire of gallowes, to hange his instrument Felton in the place: Felton hanged vp the Popes Bull secreatly, and as a ranke traytor, was himselfe hanged, headed, and quartered openly: the Popes holinesse could not make him walke inuisible, neither yet could his pardon protect him at his triall: this ill successe had the Pope in his English attemps, & from the first houre of her Maiesties raigne, the wished euents followed the procedings of her maiesty, both against the Pope, and other her enimies whatsoeuer. 1570 If her Maiesties and prudent Counsels searching

wisdome,

wiſedome: diſcouered not trayterous conſpiraces, while they were a breeding: yet God euer more gaue grace to ſome of the confederates, to diſcouer the miſchiefe in a ſeaſonable time. The vengeance of Enuie was now broched, and the venime thereof ſwelled many buſie heades, euen vnto their owne confuſion. The ſame yeare a daungerous conſpiracie in Norfolke by Throgmorton, Applearde, Brooke, Kete, Redman, and others was practiſed againſt ſtrangers. But Kete diſcouered the matter, before the miſchiefe was ripe. By which reuealement an inſurrection was peaceably defeated, and for example, of diuerſe of the conſpirators that were condemned, onely, Throgmorton, Broke and Redman, were hanged, drawen, and quartered. The bloudie conſpiracie of Madder and Barlowe, was ſhortly after diſcouered, and they as traytors were executed. All which preuentions of daunger, and publicke diſturbance, may neither be attributed, to chaunce nor worldly wiſedome. But aboue the reſt the peaceable vanquiſhing of the Duke of Norfolke, is a bye note of Gods wonderfull prouidence, and fauour ſhowen to her Maieſtie, and bleſſed Realme: his conuiction, ſhewed his attempt to be moſt perrilous, both to her Maieſtie, and many of her louing ſubiectes. And for to performe the ſame, he was the moſt popular ſubiect that liued in Englande many a daye: he was ſetled in the fauour of moſt of the chiefe peares, and generally, he was honoured of the Commons: which vniuerſall loue proceedeth not alwayes from true vertue: But contrariwiſe ſometimes from diſſembling humilitie, the higheſt ladder of ambition. With a ſlie and hypocriticall ſpirite, vngratious Catiline, and aſpiring Cæſar, bewitched the people of Rome. And although the wiſedome of Cicero deliuered Rome from the daunger of Catiline (for which hee was recompenſed with the crowne Ciuique) yet nether the graue Counſelles of Cato, nor all the eloquence of Cicero, preuayled againſt the popular fauour of Cæſar. Cæſar with the fauour of the multitude, iudged the Senate, and in the ende crowned himſelfe with Emperiall Maieſtie: but yet with

ſuch

such myseries to the Romaines, as the Poet Lucan who partly touched them, was amased fully to recite them: if God had not myraculously laid all this vengeance vpon the Dukes, the capital offenders head, manie a true English man might haue shaken the Romaines by the hand with this salutation: In miserie it is good to haue a companion. The Duke had a guiltie conscience, a mistrustfull spirit, and vngratious counsell, to withstande the censure of her maiesties Lawes: but God among his wandring thoughts, directed him a happie course for Englande, although necessitie, after many mercifull delayes, quieted the troubles of England with the cutting off of his head.

CHAP. 10.

Of the wonderfull prouidence of Almightie God, in the preseruation of her Maiestie, from poysoning, and destruction, by Magicke, and such like diuelliſh practises, as also from being violently murthered: a Chapter necessarie the regard, shewing Gods merciful protection of her Maiesty, and some of her chiefe Counsel, the worthy confusion of the conspirators, the odiousnes of murther, and the godly iustice of England.

INnumerable are the examples: that the mallice of enuie is neither vanquished with the wonders of God, nor cõfusion of her ministers, but still warreth against the prouidence of God, and safetie of her owne members. The turning of the riuers of Ægypt into blood, the couering of the land with frogs, the biting of lice, the stinging of noisome flies, the morraine of cattel, the blaines and botches that punished man and beast, the haile that destroied the cattell, grasse, and corne of the fields: the Grashoppers that eate the fruites & grœne leaues of the trœ: the darkenesse that ouershadowed the land, and the death of the first borne of Ægypt could not vanquish and

Exod. 7. 8. 9. 10. 11. 12. 14. The plagues of Ægypt, and destruction of Pharao.

mollifie Pharaos malitious hart, but fighting against God, he wilfully ran vpon the destruction of himselfe and his whole hoast in the red sea. The Iewes when they saw that their open clamors preuailed not against Paule, that their secret vowe that they would neither eate nor drinke before they had slaine him was frustrate, they yet wrought against Gods prouidence, and practised with the Ruler Festus, to haue him brought from Cesarea vnto Ierusalem, and by the way meant to haue slaine him, but God put otherwise in Festus head, and the Iewes pursued their mallice in vaine. I might alledge many other examples, but none I thinke more profitable, then the continuance of the mallice of the Popes and his confederates enuie (with their dayly confusions) against the life of her sacred Maiestie, and prosperitie of her happie realme. It is showne how her Maiestie had a most honorable and peaceable victorie against Pope Paulus the fourths iudgement: the dangerous pretence of the French against the roring Bull of Pius Quintus that made her Northerne subiectes to rebell, and how the Northerne Rebels (who naturally are fearce) fled before her royall power as amazed sheepe. The Pope and his confederates seeing that open hostilitie preuailed no whit, they therefore vnbowelled their rancor, and practised with the Diuell to shorten the life of our most gratious soueraigne Elizabeth: they looked into the wonders of Magicke, the execrable villanies done by Negromancie, and sawe, by successe of the like practises an apparance of their diuelish purpose. Dangerous instruments were found out to practise with the Diuell, as Prestall, Phaer, and another vnnamed English fugitiue, who (as the Archtraitor Doctor Story their chiefe comforter confessed) sayd, he coulde, and woulde bring the Queenes highnesse to death, if he were well plied by negromancie: the Diuell was set a worke, the moneth, the day, and the houre were set downe when the Queene of England should be in hazard of her life: there were right Machiuillians, Atheists, and Diuels set a worke: men that would attempt

Acts 23. 24.

The Queenes death practised by Negromancy.

Doctor Stories confession.

tempt any mischiefe for promotion, or (as the confession goeth) if they might not be vsed as vnderlings. These fellowes loked into the auncient strength of the Diuell, how (before the comming of Christ) he made such fellowes to be generally admired as Gods: they thought to haue done wonders, but they were not wise ynough to loke into the abasement of their arte before the comming of our Sauiour Christ. God by hys Prophets reuealed manie matters vnto the Iewes, and the Diuell (by Gods sufferance) by Magitians did the like vnto the Gentiles, but when our Sauiour came, the admiration of eyther was diminished, and in a manner extinguished: he was the light, the life and glorie of the whole worlde, wonders and myracles attended only vppon hys worde and commandement. Sainct Hierome sayeth, that when the Virgin Mary and her sonne passed through Ægypt, theyr Idols fell from the altares, and the Oracles which the Diuell caused to be made, neuer after gaue aunswere. Plutarke in hys treatise of the defectes of the Oracles, sheweth many examples of the verie complaint of the Diuels, that theyr power was diminished by the byrth of our Sauiour Christ. It appeareth that the strength of Magicke was much weakened in the Apostles tyme, when Symon the great Magitian sought to buy at Sainct Peters hands the gift to do myracles. And it seemeth that the Pope and his ministers haue small confidence in the ayde of God, when they are driuen to the succour of the Diuell, well, the Diuell with them, and God be alwayes with her Maiestie, and they no doubt, as Sathan trembleth at the name of the highest, so shall hys ministers bee confounded at the feete of her Maiestie. God suffereth the Diuell to do much mischiefe, but limits hys power. Symon Magus to disgrace Sainct Peter practised, but coulde not reuiue the kinse-man of Nero, no more can all the Negromancers of the world by Magicke kill anie one person that GOD will haue preserued. The godlye may safely saye with Dauid, I will not be afrayde of tenne thousande

Plut. de defec. orat.

Looke the chapter of hers fol.61.

Psalme. 4. 18. of people that haue set themselues against me round about, it followes in another place, for thou O Lord makest me dwell in safetie: the diuell is bound, and the hand of the Lord is vpon the magitioner: Paul stroke Elimas Bariehu the arro-
Actes 13. gant sorcerer blinde: the diuell aunswered the vacabond Iewes, & the seauen sonnes of Sceua one of the chiefe priests, which did adiure him by Iesu whome Paule preached, Iesus I knowe, and Paule I knowe, but who are yee? forsoth they were vnbeléeuing Iewes, whome the spirit would not obeie: yea, he caused the man whome he tormented to runne vppon them, and to ouercome them, so that they fled out of the house naked and wounded, it is the best reward that the diuell be-
Genes. 41. Exod. 8. 9. Esay. 47. Daniel 2. stoweth vpon them that deale with him. He many times faileth to performe the desire of his disciples, but he neuer faileth to bring them to confusion: yea, in the time of the Prophets, when his strength was greatest, his ministers were alwaies confounded in matters, wherein the glory of God was to be séene, as appeareth in the passadges marked in the margent. For further example let it suffice, that Gods mercie preserued her maiestie, and his iustice put the chiefe practisers of this magicke, in the possession of her vengeance. Doctor Story was miraculously brought out of Flanders, and as he notoriouslie deserued, by common iustice was adiudged and executed as a Traitor. Yea, he confessed at his execution, that it was God that dimmed the eyes of his vnderstanding: yea, it was surely God that wrought his deliuerie into the hands of her Maiesties lawes. Prestall and Phaier were both afterwardes prisoners at her Maiesties mercie: her exceeding mercie measured grace vnto them both, that vngratiouslie sought her destruction, they both had life and libertie, Phaier was afterwardes executed for coyning, hys head was too busie to stande vppon his shoulders: Prestall vpon speciall considerations, long after was called to the aunswere of his olde treasons, he had no defence but to flie to her Maiesties mercie, with protestation, that vppon that safeconduit he came into Englande, a presumption that highly

Doctor Stories confession at his execution.

Prestall and Phaier deliuered foorth of the kings bench without triall.

Phaer executed for coyning.

Prestall condemned for treason, but not executed.

highly honoreth her Maiestie, that those subiects which offended in the highest degree of treason, durst vpon her Maiesties bare promise venter vpon the danger of her lawes, when at this day among most princes the saying: Who knoweth not how to dissemble, knoweth not how to raigne, is holden for a principle in gouernement. But sure the counsell is much against the honor of a prince, whose promise ought to haue the strength of a law, vnlesse in such rare cases as where the subiect offendeth beyond all merit of commiseration: but to eternize her Maiesties graciousnesse, be it knowen, the law long sithence hath adiudged Prestall death, and yet he liueth by the sole vertue of her princely word, and certainly the godly iustice of England deserueth vniuersall admiration and reuerence, where the worst and most dangerous traytors are only confounded by solemne conuiction of law, and by fauour therof a number escape that policy would haue cut short. Our eares are daily occupied with the newes of secret poysoning and vnlawfull murthering of noble personages in most gouernements without attainder, triall, or any other ordinarie course of iustice, but God who is therewith pleased, be therefore praysed, since the first day of her highnes blessed gouernement, neither her Maiesty nor her iustice is yet stained with any such politicke or rather diuelish destroying of any one of many her enimies: but yet to slander ỹ peaceable procedings of her Maiesty and godly maiestrates, the notorious fugitiues in Rome, Reames, and other forraigne parts, make shew of wary loking vnto themselues, as if their liues were dayly assailed, when their consciences, and her Maiesties graciousnes assureth them that they feare without cause, albeit they giue cause of narrow vengeance, if the order of her gouerment obserued the councels of their bloody practises, she might finde *brauoes* a number in France, and especially in Italy that for a hangmans fee would do execution of her rankest traytor abroad: among whom, murther is so common, as the least iniurie is in a maner death by custome, the easie escape out of one iurisdiction into another, maketh them thus bold where the

Traytors presume of her maiesties mercy.

feare of God is no bridle I report this vppon the knowledge of my owne obseruances, while I liued in those parts, it is generally knowne that there are hirelings that make no more conscience to murther a man, then to kill a bird: but the actions of wicked men are no examples of imitation, but admonitions of terror to the godly, for that lightly vengeance followeth such works. At my being in Italy, there was a heardman executed about Tyuoly, that had murthered more than fourescore persons, and the notable outlaw Catenea, who had slaine threescore and tenne persons, was led prisoner vnto Rome. God may defer, but he seldome leaueth murther without visible vengeance. Aboue all sinnes nature abhorreth murther. When the heathen men at Milete saw the viper to hang vpon Pauls finger, euen from the hatred of nature they murmured and sayd: No doubt this man is a murtherer, whome (though he haue escaped the sea) yet vengeance suffereth not to liue. Nature taught the infidels to beleeue that vengeance followeth murther. Erasmus saith, that in murther the consenter is as gilty as the actor. Pylate against the sentence of his own conscience, hauing pronounced death vpon our Sauiour Christ, thought to haue washed away the fact, with the washing of his hands, and this protestation: I am innocent of the blood of this iust man ye shall see, but Pylates conscience made him gilty of Christes death, whome the wrath of God still followed. After this wicked iudgemēt he did nothing but iniustice, and being thereof accused, as also for prophaning the temple, & robbing the common treasure in Rome he was by ẏ Emperor Caligula banished vnto Lions, the place as some said of his birth: through griefe of which disgrace, by the iustice of God he desperatly slew himself that he might die by ẏ most wicked person aliue. Many other things are written of Pylats end by Ioseph in his antiquities, Eusebius, Ioachin, Vadian, and others, which for breuity I omit. The instructiō stretcheth euen vnto the seate of iustice, which maketh the criminall Magistrate to be gilty of murther, if for loue, feare, or gaine he vniustly pronounce death vppon any innocent

Murther punished.

Actes 28.

Matth. 27.

R. 2. cap. 12.

innocent perſon. Yea, murther crieth for vengeance againſt anointed kings. Becauſe Dauids hart murthered Vrias, God laid the reuenge of Vrias blood, many ways vpon Dauid, and although he put the ſin frō Dauids perſon, yet ỹ child begotten vpō Vrias wife in adultry died for it: there fel 3. yeres dearth together in the days of Dauid, & Dauid enquired the cauſe, & the Lord anſwered: It is for Saule, and the houſe of blood, becauſe he ſlew the Gibonites. Reg. 2. Cap. 21. It further appeareth ỹ murther is ſo odious in the ſight of God, that he will not haue the very blood of murtherers ſhed, but either by his vengeance, or publike iuſtice, when he ſaith, Whoſoeuer ſlaieth Kaine, it ſhall be auenged ſeuen fold, yea, God ſet a marke vpō Caine ỹ it might be known ỹ he had reſerued ỹ puniſhmēt of Caines fault vnto his own iuſtice. Geneſis. 4. Vengeance belongeth to the Lord, & a poſitiue iuſtice is ſet downe vnto men. Her Maieſty knoweth ỹ ſhe receiued her kingdome of God, & by his holy commandements ſhe gouerneth the ſame: ſhe ſeeketh not ỹ life of traitors but where her own lawes are in force. If any of thē ſlip ouer beyond the ſeas as vagrāts & vagabōds vpō ỹ earth, ſhe purſueth thē no further, but referreth their treſpaſſes to Gods iuſtice, who cōtinually powreth cōfuſion vpō thē, & yet according to ỹ Pſalmiſt they ſtil draw their ſword to ſley ſuch as are of a right cōuerſatiō, but ỹ Lord laugheth thē to ſcorne, & cauſeth their ſwords to go through their own harts. Pſalme. 37. Madder & Barlow would not be counſelled by other mēs harmes, they practiſed murther, the murther of no ſmall perſonages, but euen of ſuch as by their wiſdoms (next vnder God & her Maieſtie) ſaue ỹ liues of many thouſands of good Engliſh ſubiects, but God be praiſed, they cōſpired their owne deſtruction, they were rotten wō the gallowes before their miſchiefe was ripe. Madder and Barlow. What a deſperat inſtrumēt had the Pope of late (by his Ieſuits alluremēt) piked out of harebraine Someruile to murder ỹ Quēns maieſty: a gentlemā (though far vnworthy the name) allways void of gouermēt, and in the end ſo far paſt grace, as he deſperately hanged himſelfe. Someruile. He went reſolutely about his miſchiefe, but he was one of them whome God ſhot at

Psalme. 64. with a swift arrow that wounded him, his owne toong made him to fall, & all that heard of him laughed him to scorne: his owne tong first bewraied him, his harebraine mischiefe was without worldly iudgement, & his graceles end without spiritual remembrance, her Maiesty was thus rid of a rotten member, but not of the Popes mallice, nor of all her subiects treason. Parry came in his place, a right Orleance Doctor: of

Doctor Parry. which sort of Doctors is risen this frenche prouerbe *Paies l argent, & passe docteur Asne*, Pay your money, and procede doctor Asse. But this right Atheist Parry, although he were not learned, yet he hauing no grace, had but too much wit by his ingenious reaches. Many yeares he carried a port aboue his calling: he disdained his fathers name vp Hary who liued by kæping of an alehouse, & changed the same vnto Parry, but the vices of his youth, insolency, pride, riot, and a mischeuous spirit accompanied him to the gallowes. Frõ this base reckoning by fortune in marriadge he attained the wealth, & grew to the credit of a Gentleman, but as the saying is, Goods easely gotten, are many times idlely spent. To be short, he wanted no sleight to acquire fauour, nor had any honestie to kæpe a friend. But albeit his shifts supplyed many wants, his ryot in the end outspended both his fortune and credite: and bæing pursued for debt at the sute of Hugh Hare Gentleman, he committed a wilfull and violent outrage vppon the sayd Hugh Hare, for which the law condemned him of Burglarie, and her Maiesties onely clemencie gaue him life, a fauour that woulde haue bounde the cruellest Turke to be thankefull and carefull of her Maiesties safetie, but hæ bæing an Atheist, shewed hymselfe euerie waye worse then a Turke, who reuerenceth some forme of Religion. His guiltie conscience toke awaye all hope of aduancement, vnlesse he rose by some notable mischiefe, his vngratious spirit still wrought vpon this Machiuell like counsell. If thou wilt be any thing, do some thing worthy of fetters. He had put this in practise, but his desire followed not, the diuell then put him in mind that it must be matter worthie

the

the gallowes, and all manner of repꝛoch, that muſt doe him good, euen to kill the Quéenes maieſty: who not long befoꝛe had giuen him life, when the lawes of her realme had adiudged him death. His owne confeſſion ſheweth, that want and miſtruſt of pꝛeferment firſt put this damnable pꝛactiſe in his head. The moſt infirmed eyes may ſée by his owne demonſtration, that he made no conſcience to do it: yea that all his ceremonies, in obtaining the allowance, abſolution, and plenarie indulgence of the Pope, was but onely to acquire credite, and moꝛe liberall aduauncement foꝛ his odious ſeruice, he was diſwaded from the matter by many Papiſts, but hée ſought not their opinions, to any ſuch purpoſe: he ſaw no other meane of aduauncement: it was foꝛ liuing and pꝛomotion that he ſought, and without that (as he confeſſed) life was not fit foꝛ him, foꝛ all his painted pꝛoteſtation of the holy obſeruaunce, both of his vowes and pꝛomiſes, if he had not confoꝛted himſelfe moꝛe with theſe woꝛds in the Cardinals letter of the Popes aſſurance, That his holineſſe will further make himſelfe debtour, to acknowledge your deſeruings in the beſt manner that he can: then in theſe woꝛds, he granteth vnto you his bleſsing, plenarie indulgence, and remiſſion of all your ſinnes: He would haue made moꝛe reckoning of ten pound, then ten ſuch warrants: he ſhewed what he was neither whot, noꝛ colde, vnfaithfull to her Maieſtie, and vntrue to the Pope: He bꝛoke his pꝛomiſe with the Pope, and violated his vowes in heauen, with contrary othes vppon earth. He ſwoꝛe to the ſupꝛemacie in the beginning of the Parliament: and after he had ſolemnely receiued the Sacrament to kill her Maieſty, he ſwoꝛe he neuer meant to doe it: but as there was no zeale in the firſt, ſo there is leſſe credite to be giuen to the laſt: being contrary to a number of the aſſurances of the execution of his wicked purpoſes, as appeareth in a booke of the whole oꝛder and triall of his hoꝛrible treaſons. To conclude the whole courſe of his life ſheweth, that the diuell could not haue picked foꝛth a moꝛe daungerous inſtrument foꝛ the Popes purpoſe, and by his execution as a traitoꝛ

Parries letter to the Lord Treſorer.

Martin.

Traitour, Gods prouidence is wonderfully glorified, the Popes inhumanitie, is proclaimed: and if examples may worke amendement, a number of false harted subiectes, by the myraculous preseruation of her Maiesty may be brought to a louing obedience &c.

CHAP. 11.

The most fortunate, and peaceable victorie, which her Maiestie had against the Spanish, and Italian forces, togither with the miserable confusion of Iames Fitz-moris, the Earle of Desmond, and Sir Iohn his brother, and other the Popes confederates in Ireland: with other considerations of Gods prouidence in the defence of her maiestie, and Dominions.

Carefull are ý sayings of the Psalmist in many passages: where he Prophisieth the destruction and confusion of the wicked. They saith he, shalbe like the chaffe which the winde scatereth from the face of the earth: They shall fall into the destruction they made for other, They shalbe cut down like the grasse, and be withered like the greene hearbe. The bosting of the tyrant shalbe abased, and the desire of the vngodly shal perish. And in many other places, he heapeth vengance vppon the wicked, and pronounceth confusion of their Counsels. Againe he promiseth millions of blessings vnto the godly, and safe deliuerance out of their enimies hands. England hath plentifully tasted of all this goodnesse: and with the Psalmist may iustly say. The Lorde will be a defence for the oppressed: euen a refuge in dew time of trouble. It is alredie reported, what sundrie seasonable victories Noble Quéene Elizabeth (where the vengance of war scarce fashined of any one person saue her enimies) hath had from the first houre of her blessed raigne, vntil anno. 1580. which yere the Pope had prouided a Challice, to drink her maiesties pretious blood: the king of Spaine expected her Crowne, and the Duke

Psalm. 1. 7.
37.
52.
112.
Psalm 9.
1580.

Duke of Guise to be *domine factotum* in Scotland. Regard the strength of their pollicie, and easinesse of their confusion, and you shall plainly see, that the wisedome of the world is foolishnesse before God: The king of Spaine had prouided a mighty power (vnder pretence of some exploit in Aphrica) for the inuasion of England: Don Iohn should haue maried & haue done wonders with that army, with which I purpose not to medle, but (God be praised) Don-Iohn was faire buried. The yeare was not too farre spent, for the king of Spaines purpose: who had lost al his cost, if that the old king of Portugal had not that yeare dyed, with which power he inuaded that kingdom. The Duke of Guise should haue occupied Scotland, with martiall exercise: but the troubles in Piccardy and Dalphine so weakned his strength, as his purpose was more then half maimed, somwhat was attempted in Scotland, but not to the expected purpose. The Pope he vndertoke the matter of Ireland, and as he thought had laid a sure foundation: he picked out a daungerous instrument for his purpose, euen Iames Fitz-morice, a natural Irish: a man wise, valiant, learned, and of great experience in martial affaires: he was a great traueller, and I may safely say, to stir vp troubles, which powred destruction, vpon his own head. This Iames Fitz-moris was sent before to make a passage for the Popes power, anno. 1579. he ariued in Ireland, & sone intised the Earle of Desmond, & Sir Iohn his brother to be traitors: but as wise & as stout as this traitor Iames Fitz-moris was, he was yet peaceably confounded euen in the entrance of his mischieues: for he purposing to burne the countrie of the Borkes, a noble yong Gentleman in the defence of his fathers country, slew him before he saw any successe of his conspired treasons. The Popes malice might haue bin quailed by ỳ presagement of euil successe: hauing his ankor & principall Captaine Fitz-moris thus peaceably banquished, but he incensed more with the displeasure of his death, then restrained with the cogitations of Gods prouidence, armed his power, against Ireland, and comforted his souldiers, that they shoulde finde in that Countrie manie more friendes, then enimies: his Cappitaine Fitzmoris had

Don Iohn dyed 1580.

Portugall inuaded by the king of Spaine.

1579

Iames Fitzmoris slaine.

seduced

seduced some of the principals, and his legate Doctor Saunders had bewitched the multitude vpon a hope, which hether-
1580 to hath deceiued him: the Pope vnder his banner sent out of Italy diuers Capitaines and bands of souldiers of his owne, furnished with treasure, munition, victuals, enlignes, banners, and all other things requisite for the warre into the Realme of Ireland, where the same forces with other auxillier companies out of Spaine landed, and fortified themselues very strongly vpon the sea side: and erecting the Popes banner, proclaimed open war against her Maiesty. I am bound by the duety of a true subiect, to set downe the ioy and cheerefull behauiours of the English fugitiues in Rome, vpon the newes of the Popes forces safe landing in Ireland, to the end that those, which will beleeue a trueth, may knowe that the comming of these disguised Iesuites, was absolutely, to practise to bring the realme into a warre, externall, and cyuill, hoping by an alteration of gouernement, to bring in a change of Religion and not simply, as they smothly pretend, to saue their Countrie mens soules, without any motion of disobedience to her Maiestie their lawfull Quéene. In the beginning of Nouember 1580. I returned from Naples to Rome, at which time the newes was freach in Rome, of the Italians & Spanyards arriual in Ireland, who promised a wonderful hope of a great victorie against her Maiestie, and truely the newes was not so quicke in the Romaines tongues, as the ioy was fresh in the English mens faces, they could not suppresse the reuealement of their traiterous hearts: their common speach was, The time drew on, that the continuance of the heretikes prosperitie (for so they termed the Protestants) would make their ouerthrow more grœuous: they so assured themselues of the change of her Maiesties gouernment, as in a maner euerie man painted out his owne office: The matter was so sure in their owne imaginations, as some few, that pretended a sorrow for Englands myserie, wished that the onely vengeance might light vpon her Maiestie, and some of her Maiestrates, but they further said, that God would not haue it so:

The reioycing of the English fugitiues, vpon newes of the Spaniards arriuall &c.

his

his iustice could not but send a general subuertion, to reuenge the iniurie done vnto so many holy Catholikes, which for their Consciences were driuen forth of their countrie: with these and such like words they published the wishes of their hearts: no one, (one onely except) that in word or gesture, seemed to be sorie, that straungers should haue dominion in their natiue Countrie: wherein they shewed to haue dispositions more vilanous, than the seditious Iewes, when Ierusalem was beseiged by Titus: who although they continually killed one another with cyuill frayes: yet to withstande the assault of the Romaines, they would in their egerest seyzmiges part themselues, and vnite their forces to withstand the forraine enimie: Nature teacheth sauage mastiues, who (how cruelly so euer they fight togeather) at the sight of a Beare they will part themselues, and fal vpon their natural enimy: but these be worse then Mastiues, and without they amend, God send them the destinie of Dogges. And now to the matter of the former newes, they ceased not to importune ỳ Pope to sucker his force in Ireland, with newe supplies, to which end Cardinal Forze with present Commission, all along the lower way, by Raconati, Loretto, Ancona, and so to Bologna, in the Popes proper dominions, mustered & pressed souldiers 3000. Caliuers were in a readines, to be shipped at Lygorne: but this preparation was not so spedie, but before al things were set forward, Rome receiued newes, that the most worthy Captaine, the Lord Gray, her Maiesties deputie then in Ireland, had vanquished, and put all the Italian and Spanish souldiers to the sword, a few of the principall Captaines except: they could not vaunt that they dyed with the deathes of any of their enimies, & certainly if the forward Gentleman Master John Cheeke, had not receiued his death more of voluntary, then needful boldnesse, it had bene in reckoning, as well as reputation, a right mayden victory. This ouerthrow dismayed the Pope, and brake the hearts of the English fugitiues, whereupon the seconde supplie was stayed, and the souldiers were dismissed. I was in Rome,

Ioseph. de bel. Iud.

Italians &c. put to the sword.

when

when Rome was occupied with other newes, ỹ first made not the Englishmen so Iocund, as the second made them pensiue: they honge downe their heads, and had not (as the prouerbe goeth) a word to speake: what mine owne eyes beheldc, I boldly set downe to their shame. Thus the daungerous intention of the king of Spaine, the Pope, & the Duke of Guise, her Maiesties forraine enimies, which tended to the inuasion of England, Ireland, and Scotland, 1580. to the glory of God and great honour of her Maiestie was peaceablie defeated: and since this Chapiter chiefely concerneth the action of Ireland, to dissuade others from rebellion, I thinke it necessarie to shewe the case confusion of the Irish Traitours, that toke the Popes part: Iames Fitzmoris death is alredie showne. Not long after this sound ouerthrowe of the Popes forces in Ireland, which was *Malum omen* to all his confederates, The Earle of Desmond, after that he had secretlie wandred a season without sucker like a myserable beggar, was in his Caben taken by one of the Irishrie, and in an Irish sort after his accustomed sauage manner, his head was cut from his shoulders: an ende due to such an Archrebell.

The Earle of Desmond.

Doctor Sanders

Doctor Saunders, the Popes Irish legate, in the like extremitie, wandring in the mountaines in Ireland without sucker, dyed in a phrensie. The fourth man of singular note, was Sir Iohn of Desmond, brother to the Earle, a very bloodie faithlesse traitour, and a notable murtherer of his familyar friends, who also wandring to seke some pray, like a Wolfe in the woods, was taken and beheaded, after his owne vsage, being as he thought sufficiently armed, with the Popes buls, and certaine *Agnus dei*, and a notable ring about his necke, sent from the Popes finger (as it was said) but he saw these saued not his life. The Pope may well perswade, that there are much vertue and strength in holy presents, but his myserable instruments fele, that their onely strength is in bringing of themselues to confusion. This yere 1580. Iohn Stow Crownacleth, that the 17. day of June, in ỹ parish of Blamsdon in Yorke-shire, after a great tempest of lightning and thunder

Sir Iohn of Desmond.

A monster in Yorkeshire.

thunder, a woman of the age of 80. yeares named Ales Perin was deliuered of a straunge and hidious monster, whose head was like vnto a sallet or head peece: the face like vnto a mans face, except the mouth, which was like vnto the mouth of a Mouse: the fore part of the body was like vnto a man hauing eight fete, and not one like vnto another, and a taile of halfe a yard long: which monster (saith he) brought into the world, no other newes but an admiration of the deuine workes of God: but certainly Almightie God who (since the comming of his sonne, in whose sacred Gospel, whatsoeuer is necessary for mans saluation is contained) hath left familiarly to talke with men, as in the time of the Prophets: yet he sendeth prodigious signes to acquaint the worlde with some offensiue matter to his diuine Maiestie, which his vengeaunce not long after, for the most part punisheth: and in my opinion (leauing the knowne trueth to God, and euery mans censure to himselfe) this monster is a right figure of the Popes estate, who being the Whore of Babylon, in her old age, and waue of her glorie, hath brought forth a visible monster: The heade which resembleth a helmet, sheweth his malitious desire to vpholde his kingdome by Paules sworde, synce that hée findeth no strength in Peters Keyes. His mouth that was wont to feare all Christendome with threateninges and cursing, by the symilitude of a Mouses, sheweth that for all his mallice hée hath no more might then a Mouse. His eight Legges, not one like another sheweth (as I before haue shewen) that his kingdome is now in the case, that Mahomets was in the beginning: sustained by the Atheist, Traitors, Murtherers, and discontented persons of all Nations: The tayle which is naturall to a beast sheweth that his Murders, and barborous impieties, declare him to bée a visible beast and monster: and that hée thus appeared in the North, is a faire warning, vnto those people howe they bée seduced by his painted, and hypocriticall deuises: for from those partes, hée expecteth great succor, which God defende him from: and open the eyes of

all

all her Maieſties ſubiectes vnderſtanding that they may deſerne the truth from falſehood, and then nert the diuell, they ſhall vnderſtande him to be the father of all lyes, whom ſhame and confuſion followeth, as alſo thoſe that are aſſociates in his vnrighteouſneſſe.

CHAP. 12.

The daungerous and ſeditious practiſes, of Edmond Campion, and other Engliſh Ieſuites (by Gods prouidence) fruſtrated: their worthy confuſion, and their apparant ſlaunders of her Maieſtie, and godly gouernement reproued.

Among a number whoſe iudgementes reach no farther then their eyes and opinion is ſetled, that Campion, and his fellow Ieſuites, by reaſon of their peaceable profeſſion, were executed with to ſeueere Juſtice: and charged with treaſon, vnpoſſible for them to compaſſe: as ciuill rebellion, and foraigne inuaſion: it is ſet downe in a booke publiſhed by authoritie, which effectually maintaineth the Juſtice of England, that Perſons and Campion, had faculties graunted by Pope Gregorie the 13. the 14. of Aprill 1580. That the Bul of Pius quintus ſhould alwayes binde Queene Elizabeth and the heretikes, but the Catholikes it ſhould by no meanes bind. Who ſo ſhal herein conſiderat ly way the pollicy of the Pope, and the diligence of his traiterous inſtruments, may plainely ſée a great likelyhood of rebellion, and a wonderfull daunger by Gods prouidence preuented. To draw men from obedience towards her Maieſtie, they had this large warrant from the Pope, which figuratiuely imported a bleſſing to thoſe that would ſtrengthen their rebellion: and with this Pope holy colour, if you ioyne the hypocritical, ſubtill and alluring teaches of theſe Ieſuites, you ſhall eaſily perceiue that they

Of the execution of Iuſtice &c

came rightly armed for rebellion: and in their schollers habit, procured more daunger to her Maiesties person than could an armed Armie, with twentie thousand Launces. The multitude as Sophocles saith, is a monster with many heads and euery head grædily followeth alteration of Gouernment. If they be in prosperitie, they grow insolent, if in pouertie they murmure: a religion that pleaseth their eye, is far more welcome than that which instructeth their soule: they beare a naturall enuy vnto their superiours, and easily beleeue, all the slaunders that are raised of their Prince and principall Maiestrates. To deceiue the ignorant, with a painted holynesse, some of these seditious Iesuites toke Geneua in their way, and arrogantly offered to dispute with the Reuerend Beza, with such proud offers, as promised that the holy ghost should doe some myracle by their holinesse. But to acquaint the worlde with their hypocriticall iugling, I certifie that there is a godly priuiledge in Geneua, that strangers during three dayes, may haue libertie to propose controuersies of religion, grounded vppon a godly zeale, that those that doubted in any matters of faith, might be religiously instructed, and so peaceably departe: these bragging Iesuites, protected themselues with this priuiledge, and before the date was out, they vanished like bubbles, to which their Buls and waightiest reliques may bee compared. At their arriuall in England, to purchase intertainment, they blasted abrode that they were come to win soules: but not as S. Paul did, whē he trauailed to conuert the Gentiles, for he in his Apostolike habite at none dayes, in the open Cities, preached the Gospel of our sauiour Iesus Christ, and the open way of saluation: But Campion and his fellowes disguised like Ruffians, in secreat corners taught the traditions of the Pope, and the wide passage to damnation But see what followed: Gods prouidence raised Paul after that he was stoned in Lycaonia; the same deliuered him forth of prison at Philippos, and out of the murthering hands of the Iewes, who had vowed his death: on the contrarie part his iustice discouered these night Rauens, and

Disposicion of the multitude.

Difference betweene the Apostles and the Iesuites.

Act. 14. 16. 23.

lawfull conuiction, quartered Campion and some of his obstinate companions at the gallowes for Treason, with their Buls, defamatorie libels, and other malitious suggestions, they labored to settle an opinion in her Maiesties subiectes, that her excellency was a tyrant, a Machiuillian, and euerie way as euill as themselues, who were little better than the diuell. They scandaled her godly gouernment, and with odious names reuiled her graue Maiestrates. All which they proued) as the vicar of Croyden, did *Aue Maria* to be a praier) with neuer a word of scripture: for if they had beene counselled by S. Paul, they would not haue reuiled their rulers, yea if they had offered them vniust violence: as appeareth when Ananias the hy priest caused him to be smitten on the mouth. Paul vpon this vyolent temptation but answered: God shall smite thee, thou painted wall: and afterwards knowing Ananias was the hye Priest, he by and by corrected his owne error, and said, I wist not brethren that he was the hie Prieſt: For it is written, thou shalt not curse the ruler of the people. These seditious Traitors, did not onely curse and slaunder, but moue men violently to murther their annoynted soueraine, Queene Elizabeth (whose life, as the life of England God long continue.) The traitor Someruile confessed, that he was moued to kill her Maiestie, by the inticements of certaine of his kinsmen, and Allyes, and also by sundrie seditious vile bookes lately published against her Maiestie: how wrongfully they charge her maiesty with tyranny, their own murthering attemps, and her vnappauled spirit maketh manifest. Iobe saith that fearefulnes shall affright the blood thirstie on euery side. The liues of tyrants are full of hatred, and their persons are subiect to many perrils, Horror and feare, are alwayes in their eares: and although they liue in peace, yet are they in continuall dread of death. How plesant (I beseech you) was the life of Aristippus, whom the bare walles did feare: May how wretched was the estate of Alexander Phareus who dreaded his owne wife? and was Dionisius the Saracusains life any other than a liuing death? Ye neuer

Acts. 23.

Exod. 22.

Looke in the book called the Execution of Iustice &c.

Iob. 18.

uer durst trust his Barbor least he should cut his throat: hée carnally accompanied not his two wiues Aristomida & Dorida, before he sawe them dispoyled of their garmentes: his bed was inuironed with a great mote, into which he entred by a draw bridge. Cicero describeth the fearefull estate of a tyrant, in a storye betweene the forenamed Dionisius and the Orator Damocles, the morall whereof is contained in this Sonet. Cicero tusc. lib.5.

There is no fort, that seemeth safe or strong
There is no foode, that yeeldes a sauery tast.
The sweetest Lute, and best composed song,
The chirping byrds, that in the woods are plast,
Sound no delight, but as a man forlorne.
The silent night, doth seeme an vgly hell,
The softest bedde, a thycket full of thorne,
Vnto the heart, where tyranny doth dwell.
Whose mind presents, through horror, and through dread.
A naked sword, still falling on his head.

The estates of tyrantes are so myserable, that of them is properly saide, That Tyrants nourish feare. How little that passion troubleth her maiestie is publikely known. The Hargabush shotte by Appeltre, that sore wounded a water-man, within fyre foote of her Maiestie in her Bardge, sufficed to haue appauled a martiall courage, the chaunce being so rare: at the first face, could pretende no other than treason, a daunger that tried her true Magnanimitie, the matter so little feared her inuincible minde, as her highnes set a part the care of her own safety, to tarrie the comforting of her poore wounded Barge-man. The Ambassadour Mounsieur Shemere was in honour bounde (who was there present) to report in France, that in a mortall extremitie, her Maiestie, whom the feare principally concerned, was the least amased in the company: but it may be saide that this was a casuall perrill, that was not knowne before examination, and her exceeding mercy in pardoning the offender cleared al suspition of tyranny. Many a worthy prince to settle an awe in subiects, haue 1579

suffered their Lawes to punish with death, more ignorant, (yea altogither innocent) offences, but certainly the least tyrant would haue adiudged Apletre, for feare that destiny had marked him to bring forth some other daungerous fruit: as the Athenians did the boy that pycked out the eyes of byrdes, whom they put to death, vppon a suggestion that he woulde proue a tyrant. But to come more neare to the shame of these slaunderous Traitors: to settle (if it were possible) a feare in her Maiestie, how divellishly, and daungerously haue they assaulted her Maiesties life. The forenamed Someruile, kept his resolution to kil her Maiestie euen vnto death: and yet al they that are worthy to behold her princely and vnappauled countenance assuredly know, that all the murthering practises of her enimies, haue impressed no feare in her Magnanimous heart (for feare is euermore séene in the face) the reason is, there is no crueltie harbored in her Royal brest, which passion both brædeth, and nourisheth feare: but principally, when the Arche-traitor Parry tolde her Maiestie that hée had passed his promise to kill her: shée was so smally abashed, as the constantnesse of her countenance made him to tremble. An other time when he was fully determined to haue slaine her excellencie with his dagger, the assurednesse of her countenance (which resembled a bright sunne, shadowed with no manner of cloudes) made him to lose his resolution. The traitors owne tale, although the same were shadowed with a dissembling loyaltie sufficed to haue impressed a ielious feare in her Maiestie: but shée made so light account of her enimies threates, as shé scorned to report Parries suspitious words vnto her graue Counsell: furthermore to clére her Maiestie from the least bleamish of Tyrannie, there néedeth no other testimonie, than the confession and records of rancke Traitours. It appeareth in Parries and Throgmortons voluntarie confessions, that her princely clemencie stayeth all sharpe courses against such Papistes, as liue like obedient subiectes, when that Lawe adiudged them death, their last hope was in her exceéding mercie.

Throgmor-

Throgmorton craued mercie with this acknowledgement, of which many haue tasted, and few haue beene depriued. Parry confessed, that the manifold vertues which shined in her Countenance, euermore made him lose his resolution to kill her maiesty. Forraine writers in their books, haue made questions, whether the greatnesse of her Maiesties mercie, were a vertue more holy in her maiestie, or daungerous for her good subiectes, because it bread presumption in those that are euill affected. I protest before God (who I knowe heauily punisheth wilfull periurie) that I heard a Papist in Rome, afore some of his companions wish (and make choise) to be her Maiesties prisoner in the Fleete, rather then (as he was) the Popes pentioner in Rome: and truely her imprisonment is more large than the Popes allowance, saue vnto such persons which make shewe of seditious spirites. Furthermore the long raigne, and manifolde blessings, which almightie God plentifully bestoweth of her Maiestie, euidently declareth that shee is no tyraunt, whose Raignes are for the most part short, and their deathes violent. Yea these Calumniers and Lybellers, with these shameles detractions slaunder their owne knowledge, which is, that her mercie giueth life to condemned Papistes, if that (their Religion safe) they will but acknowledge Ecclesiasticall supremacie to be due to her Maiestie, which the Pope and all his power cannot plucke from her. To conclude, no one what so euer his offence be, is put to death in case of Treason, and Felonie, except the Consciences of twelue sufficient men finde him guiltie: and this I may truely say, although Englande bee small in comparison of France or Italy, yet her mercie pardoneth more, that are conuicted by the Lawe, than the king of Fraunce, and all the princes of Italy. It is a wonder to see the wilfull stubbornesse of these vngratious Iesuites, howe they striue against their owne knowledge, howe shamelesly they slaunder the mildest course of Iustice that euer ciuill pollicie administred in any common wealth: but chiefely how impudently they re-

proch her excellent Maiestie with tyranny, when that her mercie is written in all the Capitols of the worlde: their venim sheweth that they are euen those, of whom the Psalmist saith. They speak lyes they are as venimous as the poyson of a serpent, euen like the deafe Adder that stoppeth his ears, they with their malitious, & vntrue perswasions, bring men into the snares of destruction, out of which they cannot deliuer themselues. It is the last refuge the Pope hath to vphold his wicked kingdome, to blowe into subiectes eares, slaunders of tyranny, subsidies, oppressions, and other hard impositions of their Princes: with these perswations they haue kindled many commotions, and daily settle a mortall hatred in the ignorant multitude, towards their Princes and godly procedings, which euermore bursteth forth with the confusion of such as they seduce, for God which abhorreth Traitours seldome suffereth Treason to prosper: the diligent obseruance of the euents whereof, is able to settle the duetie and obedience of a good subiect, more than the learning and Eloquence of the greatest Orators.

CHAP. 13.

Of the peaceable discouery of the daungerous Treasons of Frances Throgmorton Esquire, of Henry Percie Earle of Northumberlande and others, a Chapter declaring the Odiousnesse of Treason, and continuall ouerthrow of Traitors.



Whosoeuer shall reade the Chronacles of time (the continuall life of vertue, and endlesse shame of vice) they shall finde that Treason is so odious to God, as his holy hande, many times myraculously hath defended the worst tyrants from the mortall Treasons of their subiectes: Comodus was a wicked

wicked Emperour, and to kill him, his ſyſter Lucilla had appointed one Quintianus: The Traitour Quintianus, wayghted at the entring of the Amphitheatre, to kill Comodus, his dagger was readie drawne, his heart was reſolute, and his hand was readie to ſtrike the ſtroake: but God appointed the Traytors tongue, to inflict the vengeaunce vppon himſelfe: for before the Emperour came vnder his ſtroke, Quintianus cryed, This the Senate ſendeth thee. Vppon which wordes he was taken, and Comodus nothing hurt. The day before Sceuinus thought to haue ſlaine the Archetyrant Nero, hée put an olde ruſtie dagger to grinding, hée made his Teſtament, hee fraunchiſed his bondmen, and got rowlers in a readineſſe, to wrappe wounds in, by which tokens Milicheus his ſeruaunt, gathered he went about ſome naughtie purpoſe, and ſo accuſed him ſtraight wayes to the Emperour. Sceuinus ſtraight confeſſed, that his intent was to haue ſlaine Nero. If God plucketh witte and prudencie from Traitors, that purpoſed to kill ſuch notable tyrantes, as hée made the Traytours owne wordes and doings, to bée the confuſion of themſelues and ſafetie of the tyrauntes: It is aſſuredly to bée thought that with the ſhielde of his ſtrength, hée will defende righteous Princes: and eſpecially his choſen, Queene Elizabeth, that aboue all things ſeeketh to ſet forth his glory, to aduaunce his holy worde, to abaſe hypocriſie, to baniſh Idolatrie, and finally, that all her ſubiectes may be (as they are called) true Chriſtians. It is aſſuredly thought that hée will defende her Maieſtie, yea it is conſtantly to bée beléeued, that hee will, there is no feare of it, it is viſibly ſéene that he doth. I might inlarge this Chapter with ſundrie examples, of the confution of forraigne Traitors, and preſeruation of their ſoueraigne Lords: But I write to Engliſh-men: for whoſe inſtruction Engliſh examples is moſt proper.

Treaſon of Quintianus diſcouered.

Sceuinus diſcouered.

It is yet within the compaſſe of our memorie, that ſince the firſt houre that the Noble King Henrie the

eight banished the Pope out of England, that God hath laide this curse vpon Traitors, as the most part of them, euen in the prime of their conspiracies were discouered, and the principals worthely punished. What became of the huge Commotion in Lincolne-shire, where twentie thousand rebels were in Armes? at the approch of the kings power they desired pardon, brake vp their Armie, and departed home. The seditious heade of Cardinall Poole, within fiue dayes after, raised a newe insurrection in Yorkeshire, to the number of fortie thousande rebels: they abide the comming of the kings power, with whom a day of battaile was appointed, but God (hauing compassion, of a number of good subiectes that were like to be slaine) by his prouidence saued both the one, and the other: the night before the Armies should ioyne, he parted them with a mightie rayne. In the meane time the rebels desired pardon, it was graunted, and so the commotion ceased. In Februarie following Nicholas Musgraue, Sir Francis Bigot, Sir Robert Constable and others, began new Commotions in Yorkeshire, which were soone appeased with their confusions: the Insurrection of Somersetshire had no better successe: but which most daungerously touched the kings life, and safetie of his good subiectes, this vngratious Cardinall Poole, this whirlepoole, and firebrand of desencion, seeing that king Henry with an easie hand appeased many, and mightie insurrections at home: labored an inuation by the power of Fraunce: but all the daunger was not in the french forces, he had drawne in the Marques of Exeter, his brother the Lord Mountacute, and Sir Geffray Poole, and with them his kinsman Sir Edward Neuell to be traitors: these labored no small matters, they sought euen the change and alteration of the kings godly gouernement: they were daungerous traytors, not so much for their power, but for that they were all so bounde vnto the king, for many benefits, as common reason tooke away all occasion of suspition: to condemne whose vnkindnesse, and monstrous ingratitude, there be many examples of vnreasonable creatures.

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February 3.

Aprill. 1537

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creatures. Lysimachus had a dog which he much esteemed, and the dog to shew his loue, when he saw his maister dead, and cast into the fire, as the manner of buriall was then, he likewise leaped into the fire, and died with his maister. Plinie sheweth that Hiero King of the Syracusans had a dog which did euen the same: but the Romaine histories make mention of a more strange matter: when Titus Fabinus and his family were slaine, there was a dog that for no stripes would depart from the dead carcase of his maister, and when the standers by gaue him meate, he ranne and layde it at the mouth of his maister: in fine, when the bodie was throwne into the flood of Tyber, the dog lept in after, and as long as he could he kept his maister aboue the water, much more might be said to reproche ingratitude, a vice which our vulgar worde (vnkindnesse) sheweth to be against kinde or nature: the former examples approue as much, but enuy and ambition, the ordinarie passions of Papists are so farre from grace, dutie, and thankefulnesse, as they contend with God, and violate the bonds both of nature and frendship. The Traytor Parry in his confession, sayd, that his accusor Neuill vsually sayde, that all the aduancement that her Maiestie could giue hym, should serue but for her scourge, if euer time ministred occasion: I knowe not whether he spake of mallice or no, but experience teacheth, that these persons resemble the frozen Snake, which the pitifull husbandman comforted by the fire, which in recompence stong his children. The Marques of Exeters father was for treason committed to prison by King Henry the seuenth, King Henry the eight discharged him, and with great fauour toke his sonne into his priuie chamber, and vsed him alwayes more like a companion then a seruant. The King helped the Lord Mountacute from the state of a poore Gentleman, to his mothers land being three or foure thousand markes by the yeare. Sir Edward Neuill was of the Kings priuie chamber, and in great fauour. The Pooles were of the Kings blood, and so bound with princely fauours, as when Sir Geffrey Poole was apprehended, the rest were not

Lysimachus dog.

Hieroes dog.

A Romaine dog.

The villanous nature of ambition and enuie.

not so much as suspected, but God will not haue treason lye hid, nor Traitors vnpunished, though the Diuell and man labour in the behalfe of either. The Diuell was heere set a worke, but he laboured in vaine against the iustice and mercie of God, the giltinesse of Sir Gefferey Pooles conscience condemned him, he now only respected the saftie of the Marquesse, his brethren, and Cosen Sir Edward Neuill, hys conscience was witnesse against them all, he feared that torture would wrest out the truth, and in this doubtfull perplexitie he resolued desperately to kill himselfe, and in this passion vppon opportunitie, he stabbed himselfe vpon the brest with a knife, the Diuell plaied his part, now see how God (as he oft doth) turned all the Diuels worke to his glorie, and Sir Gefferayes saluation, the knife was blunt, and as God woulde, made the wound not mortall, yet the abundance of blood which followed his wound, made him to feare God, to feare hell, and to detest the murther both of his bodie and soule, and where as before he woulde haue died to saue his brethren and Cosen, he now desired life for no cause so much, as to bring them to that which they worthely deserued. Finallie, he accused them all, and by lawfull tryall, the Marquesse, the Lord Mountacute, and Sir Edward Neuill were adiudged and executed as traytors: good King Henry ioyned his mercy to Gods prouidence, & so pardoned Sir Gefferey, whom God appointed to be the instrument of this discouerie, the like blessings were heaped vpon the King, and confusion vpon his enimies, the residue of his triumphāt raigne, which continued all the daies of his most blessed sonne King Edward the sixt. In the third yeere of his raigne there were almost generall commotions through England. The Papists tempted and moued the commons to rebellion, with a perswasion to throw downe inclosier, and for themselues foysted in, to haue their old religion and Acte of sixe Articles restored, but what followed? the rebels in euerie countrey were vanquished, slaine, and vtterly discomforted. And to continue with truth, in this report Queene Mary had (albeit she was

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superfti-

superstitious) the like victories against her domesticke enimies: but as it is said, as God gaue the Idolater Abias victorie against Ieroboam for his great Grandfather Dauids sake, so he gaue the like to Quéene Mary for her godly father King Henries sake. To come againe vnto the peaceable victories obtained by the Quéenes Maiestie, as in the former reports it is manifest, although the Diuell gaue her enimies wit to begin treasons, he failed to giue them strength to effect them, yea, the Diuell himselfe lacketh strength, where God hath any thing to do, as appeareth especially in the preuention of the odious and desperate treasons of Someruile & Parry. To conclude, the ouerthrowe of her last knowne enimies (which happinesse I beseech God to continue many yeares, and to the last moment of her Maiesties life) the wonderfull discouerie of the dangerous treasons of Frances Frogmorton Esquire deserueth a speciall remembrance. I meane a remembrance of thanksgiuing vnto almighty God, in reuealing of such a couert mischiefe, that threatned her Maiestie with a perticular danger, and her realme and people with a generall calamitie, it was no ordinary conspiracy that Frogmorton labored, but an vnnaturall subuersion of his countrey by forraigne inuasion: he wrought to haue brought in the Pope, the King of Spaine, the Duke of Guise and all: he purposed her Maiesties death, to possesse he knewe not whome with the Crowne, perhaps such a one, as would all haue béene iealous of him, for those by whome they are benefited, dare hardly trust a Traitor, he was discouered in time, but yet more by Gods prouidence then mans policie, he was too subtill to lay his head vpon weake blocks: his secresie was such, as he was first desyphered by forraigne intelligence: he had Englishe confederates, but such as wére too déepe in, to discouer him. When he could no longer withstand the accusation of his owne hand-writing, and other probabilities, but especiallie his giltie conscience, he voluntarilie accused hymselfe with manie odious Treasons, but hys malitious spirit woulde not bowe to accuse hys confederates, whiche could not but

Frogmortons Treason.

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be some great personadges: his tong going to execution, accused him of a hidden secret, when he sayd, that he was sorie for the miserie that would light vpon the people before one yeare, but God be praised the yeare is past, another draweth fast one, and manie the like I hope will followe, that her Maiestie is in safetie, and her Realme in peace. Mary within the same yeare the Traytor Parry was hanged in Throgmortons equipage, and Henry Earle of Northumberland (iudged by the giltinesse and accusation of his owne conscience) desperately ended his life with a dagge in the Tower, with greefe I set it downe, that a man of so great valloz and staiednesse should so much forget the feare of God and duty to her Maiestie (to whome he was deepely bounde) as to practise such dangerous treason, as his owne conscience perswaded him would not abide the triall: and therefore to preserue the honour and inheritance of his house, he made choise of a desperate death, before the tryall of his peeres, the most honourable and indifferentest tryall in the world: his sonnes haue great cause to consider of this fatherly care, that thus wilfully endangered his owne soule, to preserue the temporall honour of his house: yea, the redeeming of it by his voluntarie death, when the trespasse of his life had forfeited all, hath (or ought to haue) imprested such a setled zeale in his sonnes euermore to vphold the same, as they and their posteritie will no doubt continuallie be remembred thereof, as Philip King of Macedon was, That he was a mortall man. God graunt that her Maiesties good subiects may be alwayes worthy of this diuine prouidence, peace, & abundance of all good things, and that those that are not yet sound may so profit (in amendment) by these examples, as they may detest treason, as the assured spoile of honour, losse of life, and (in many) the damnation of the soule, otherwise, (in seeking to pull downe a Prince whome God hath chosen to raigne ouer his people) in their confusion they shall declare their owne folly, and Gods exceeding goodnesse, in preseruing of those whome he loueth. These notable polititians, or more properly Atheists,

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if they were simply to deale with men, they might many times happily see the wished effects of their deuises: but they striue against God that striue against their soueraigne Princes, especially against such a one as God hath annointed to set forth his glorie, yea, they shall preuaile no more then he that thinketh to beate down strõg rocks with a knock of his head, that striueth against those whome God protecteth. God defended his seruant Elias fleeing from the wrathfull displeasure of Iezabell, yea, he sent an Angell to comfort and to refresh him with foode. When Daniell was cast into a den of Lions, God sent an Angell to stop the Lions mouth, so that they could not hurt him. An Angell with a drawne sword told Iosue that he was the chiefe of the Lords band. Iudeth had an Angell for her companion when she went to slay Holofernes. An Angell was seene to walke and preserue Sidrah, Misach and Abednago in the burning ouen. I could inlarge the Chapter with many examples to like purpose: but to conclude, although Angels are not so visibly seene as in the time of the Prophets, yet they minister Gods prouidence, and all his blessings euen now as they haue done from the beginning of the world, by whome our noble Quæne Elizabeth is defended, her enimies are confounded, and from whome her good subiectes receiue peace, and large fruition both of spirituall and temporall riches. All which, God for his Sonnes sake alwaies continue, that when her Maiestie hath liued a long life (so long as the longest course of nature may giue leaue) that then she may die in peace euen in the place where she liueth and raigned many yeares in peace. Amen.

3. Reg. 19.
Daniel 6.
Iosue 5. Iud. 13.
Daniel 3.

CHAP. 14.

An exhortation to the Englisſh fugitiues, vagrant in forraine Regions.

I Place you heere Englisſh fugitiues at her Maiesties feete, as abiects, whome Gods iustice for your sinnes will haue foyled vnder her feete: but her excellencie, who is slow in doing

doing of vengeance, is more readie to succour her enimies with her hand, then to spurne them with her foote: and among many that least deserue this fauour, charitie, and commiseration of your dayly ruines, moueth me to wish vnto you after vnfained reconciliation, both the fruition of this mercie, and all your Countrey blessings. The errors of your Religion are manifested by many godly Diuines, but the blindnesse of your harts will not suffer you to see them: and small is the maruell, though you contemne the counsels of men, when you vse the visible warnings of God to strengthen your errors. The report of the souldiers vnto the high Priests of the glorie of Christes resurrection, sufficed to haue conuerted the Iewes, but to their condemnation, the Diuell and money sealed this slaunder in their harts, that his Disciples stole him away in the night. Gods iustice stroke Mahomet with the falling sickneſſe, to make him know and forsake his blasphemie, but to strengthen the peoples misbeléefe, the Diuell taught him to say, that his falling proceeded of the conference with an Angell, whose diuine presence his humane shape could not endure. Vppon the principall day of the sauadge murther in Parris, according to the figure in the Reuelation, that the stinging Locusts shoulde not hurt the grœne trée, when to shewe that Gods worde should flourish mauger your crueltie, a withered trée bare grœne leaues in the Church yard, which receiued many a martired carkasse, you presently applyed that preaching, or prophesying example, to the second florishing of your Romish Church, time proueth your exposition, but an idle suggestion. For although God suffered this cruell persecution of his Church, yet he presently shewed himselfe as a louing father, who burneth the rod when he hath corrected his sonne, God shortly sent an vnkindly death to the chiefe scourge in this persecution, and with the gallowes confounded the most of ỹ rascally Atheists his executioners: if any liue, they beare the markes of hys heauie displeasure: what honor, and to go further, what profit haue you gained by this policie of your Church? to what purpose

purpose hath the Pope painted this persecution about his great hall at Lateran? forsooth that it may be a monument of his crueltie, and Gods mercie: of his crueltie, who dayly murthereth, and of Gods mercy, which dayly increaseth the number of true professors. If the hardnesse of your harts had not blinded your vnderstanding, you could not but perceiue the visible plagues which fall vppon your Pharao the Pope: you see that iustice by generall iudgement hangeth notable murtherers in chaines, that they may rot & consume by peecemeales: euen so Gods iustice promiseth semblable vengeance vpon this Archmurtherer your pope: the most infirmed eyes see the lingring consumption of his riches, reuerence, and reputation: he that sometime disposed forraigne kingdomes, can not keepe his proper lands out of ỹ possession of his next neighbors. There is no free state in Italy, but of late yeeres haue fleesed him, nor any Christian Prince that is his best friend, which paieth his auncient tribute. He that sometimes commanded the persons, goods, & roial powers of anointed kings, is now driuen to waste his substance vppon Atheists, secretly to murther his supposed enimies, whose counsels (for ỹ most) proue the halters, which hang his executioners: necessity constraineth him to be in league with all men, saue the professors of the Gospell: the Iewes haue their sinagogue, the Grecians their proper religion euen in Rome: strumpets haue good law to recouer the leacherous hire of their bodies: their Ladies are his possessions, for they pay him rent to abuse them. Atheists, traitors, murtherers, theeues, and such as the lawes of all good gouernement would consume with the gallowes, are his souldiers, stipendaries, and pentioners: and what seruice do they him? they shorten their owne daies in laboring his wicked practises, all to a booteles successe: seldome, (but yet sometimes) his instrumentes execute hys bloodie purposes: but hys Machiuillians neuer escape the hands of vengeance: I haue shewne the example of Fraunce. Iohn Ianregui the fyrst assayler of the godlie Prince of Orange, was presentlye slayne, and sundrye of hys confede-

confederates were executed, the odious Atheiſt which wickedly murthered this good prince, had a ſeuere death, but yet too milde for his execrable offence: but heere in England (from whence came the Lion that firſt plucked the prowde Eagle of Rome by the throte, &c.) what ſucceſſe hath followed all his pollicies? ſince the noble King Henry the eight ſhewed his rauening to the princes of the earth, he hath vomited his poiſoned enuy and mallice to the chiefe deſtruction, diſgrace, and ſhame of him and his partakers, his inſtruments of Rebellion, murther, and all inhumaine miſchiefes, had their fortune which rid the horſſe Seian which was violent death: they brought buls which gored themſelues, and pardons whiche turned into halters, and hatchets which hanged and quartered their maiſters: I nede not name Felton, Campion, Parry, and the reſt: you haue canonized them for Saincts, and we haue Chronacled them for Traitors. Since the beginning of her ſacred Maieſties raigne, whome heere in England haue your Popes curſſes harmed? I know his bleſſings haue brought many Engliſhmen to the gallowes, from which God bleſſe all good men, and then I meane not you, without amendment. If you haue not learned by the councels of ſcripture to forbeare the laying of violent hands vppon the Lords annointed, yet the dayly experiẽce of your companions falles, and their fruſtrate attempts, ſufficeth to baniſh the very imagination of your and our moſt gratious ſoueraignes death, which all good Chriſtians beſeech almightie God many yeeres to defer. You are not ſo wiſe as the Philoſophers diſciples, whiche in the water woulde followe their maiſter but to the chin: for you follow the Pope ouer head and eares in two dangerous ſeas, error, and rebellion. You may learne inſtructions of ſafetie of Miſe, which runne from houſes which are readie to fall: or of lice, that will leaue the bodie of a dying man: all the world ſeeth that your Popes kingdome leaneth vpon a few rotten props, yea, that the life of his glorie is at the point of death: why follow you then your owne deſtruction in ſuſteining of him, whome vengeance will no longer

ſuffer

ſuffer to flouriſh. Nature counſelleth you to haue care of your liues, and charitie warneth your enimies from wiſhing your deathes, if you would ſhunne the perils that vnpolitike creatures auoid, but Pharao and his hoſt would wilfully periſh in the red ſea, the like is your ſtoberneſſe and expected deſtruction. Pharao was plagued, and well warned before, and you Papiſts lacke neither punimſhment to feare you, nor perſwaſion to win you, and vnhappy are ye that neither can profit you. Mahomet to continue his irreligion by his Alcoran, forbad ỹ people to reaſon of it, a damnable policy to ſuppreſſe truth, which by diſputation breaketh out of cõtrouerſies, as fire out of Flint, by the ſtriking of iron. The people to blinde all the world with ignorance, appointed the Latin tong for matters of religion, which ỹ multitude vnderſtod not: if one language ſufficed for a generall edifying, the holy Ghoſt in the forme of clouen and firie tongs ſate vppon the Apoſtles in vaine, which inſtructed euerie one in their proper language, it was a policie almoſt as dangerous as Mahomets, which manie yeares maſked the hipocriticall blaſphemy of the pope: when his dreames ſhadowed the truth, your miſts of error might wel ariſe from ignorance: but now that truth hath vnmaſked his hipocriſy, your blindneſſe can be adiudged no better, than peruerſe wilfulneſſe. His policy forbiddeth you ſtudiouſly to ſearch the ſcriptures, it is then like his wil is that you ſhould reade his own monuments. And I counſell you to reade Platinus, Æneas Siluius, the golden Legend of the actes of popes. Plutarke reporteth that an Atheiſt gouernour of Cilicy, beleeued in God by an anſwere of the Diuell, or oracle of Mopſus which reuealed a knowne ſecret: and it may well be theſe popiſh hiſtoriographers will let you ſee paltry ſtuffe, that the beſt aduiſe will hardly perſwade you to beleeue. There is an old ſaying, Orpheus can deſcribe hell better then Ariſtotle, rayſed vpon a fable that he fetched his wife from thence, and truly in knowledge is aſſurance, and in report may be error. They are Authors that write wonders of the Pope, and (if your iudgements are not blinde) matters in common ſenſe

Plut. lib. de orat. Phil. de mor. de verit. de reb. Chriſt. 17.

vnpossible: you may by grace stumble on such grose errors, as shall constraine you to looke vpon the plaine truth: but you haue a commandement, that forbids you to looke into the liues of your Popes, because it can not be denied but that they trespasse dayly as men, when in their doctrine can bee no error, because the holy Ghost waighteth vppon their holinesse, it may well be of their holinesse, and yet farre ynough from the Pope. Where was I pray you the holy Ghost, when Pope Marcellus sacrificed vnto the Idols of the Pagans? What office had he when Sylvester the second, when Iohn the nineteenth, and Gregorie the seauenth were a coniuring? they were successors of Simon Magus, and not of Simon Peter. In deede Pope Ioane the eight erred not when she fell in labor in the middest of Procession. Among your owne Authors it is reported, that the virgin Mary told S. Brigit that most of the Popes are in hell: a small signe then that the holy Ghost is very conuersant with them, S. Peter (from whome they deriue their holie vertue) erred, and denied Christ, and onely by repentance, was againe receiued into grace. They exceede S. Peter in riches and pompe, but they come short of him in holines & doing of miracles. If the opinion of a Franciscan Frier be as currant as other Pope scripture: it is known vnto you ẏ reade ẏ liues of your popes, that pope Sixtus the 4. was in ẏ beginning a frier of S. Frances order, who being aduanced vnto the paupaltie, was oftentimes visited with the brethren of his owne habite: among whome, one of his ancient companions in his friers weede came to see the Pope, who to set forth his pompe, shewed him his rings, & magnificent iewels, and withall said Brother, I can say now more then S. Peter who said, I haue neither gold nor siluer, it is true said the frier, but you can not say as he said to the lame & impotent arise and walke, giuing him thereby to vnderstād that the popes of Rome labor more to be rich then holy: but you may say (because you are forbid) that you must tel no man of the popes faults: do then as he did that bewraied King Mydas asses eares, tell them so lowde to the earth, that men

Hero. in Cat. illust. viro. Pet. Pemist. in vit. Greg. 7. & Sil. 2.

men may heare them: iwis they be more deformed then Mydas eares, and you ſhall be far more praiſed in the reuealing of them, then profited in the concealing of them. But you will further ſay, that all your doings are the documents of great learned men, whoſe counſels ought to worke more ſtrongly with you then all my perſwaſions. That ſame learning in déede in ſtubborne wits, when it vndertaketh an error, doth the diuell and all of hurt. Plato ſaith, ſmall wits do little hurt in a common wealth, the great wits are they that do all the miſchiefe. S. Auguſtine had read much, and was very cõuerſant in the ſcriptures, and yet he was a great while in the hereſies of the Manichees, and ſtill perſwaded himſelfe that ſcripture was of his ſide. Learning doth ſtay a man in error, rather then helpe him out of it, eſpecially if he haue chued the ſenſe of the ſcripture at his pleaſure, or be dronken with iuice that his fantaſie hath corrupted. Saint Paule was learned when he perſecuted Chriſtes flocke, and had read of nothing ſo much as of the ſcripture, and yet you ſée that men could neuer turne his hart: God himſelfe was faine to put to his voice, to ſtrike his body blind, and to enlighten therewith his ſoule. In truth it is apparant that you ſtop your eares againſt all the perſwaſions of man. It is Gods eſpeciall grace that muſt vanquiſh your ſtubbernes, which grace is promiſed to all thoſe that ſincerely aſk it in his Sonne Jeſus name: ſpeake well of Saint Thomas, Saint Gregory, and the reſt, becauſe they are dead, but pray not vnto them, for the dead can do the liuing no good. Jeſus ſignifyeth ſaluation, and Jeſus alone muſt be your ſaluation. Pray then vnto Jeſus with a contrite heart, laye aſyde your painted hypocriſye, and then no doubt he wyll lighten youre vnderſtandyng, and make you to vſe youre learnyng to hys glorye, whyche otherwyſe is lyke a ſword in a mad mans hande, whiche indangereth manie, and defendeth not hys maiſter: beléeue him that wiſheth you no euill, if you haue a deſyre to do your ſelues good, one moment faithfullye beſtowed in thys Deuotion, will profyte you

more then seuen yeeres reading of controuersies. The short praier of the poore Publicane was in heauen, before the long babling of the painted Pharisie: his doctrine is nothing so dangerous as the Popes, he commandeth you to pay tribute and obedience to Princes, and not to murther or lay violent hands of the Lords annointed: if he set you about such busines, will him to teach you more fence, for he had neede to be verie skilfull that shall wound him to whom God is a buckler. It is not an enterprice to be ventured on by yong schollers, least in the striking out of their quarters their heads and all flie off. Returne your vengeance vpon this vngratious pope, who is the vengeance both of your body and soule: but now I counsel you not to strike him with carnall weapons, for the word must be his confusion, reade but the new Testament ouer with a holy conscience, & you shall find many words to wound him. Marten Luther (whose very name perplexeth the Pope) neuer fought with him with other weapons then the word of God, yet in his life he so vanquished him, as being at the very point of death, his soule beheld the triumph of his destruction, and for ioy thereof sayd:

Pestis eram viuens, moriens tua mors ero papa:

Liuing I was thy plague, & dying will be thy death pope. He hath prophesied truly to the purpose, for all the Iesuits in Christendome can not cure the woundes that the reuerende Marten Luther hath giuen him. Why labour you then your owne destruction to raise him whome God hath abased? his life is not long, but yours will be shorter, vnlesse you dispatch your harts of your odious treasons. God so hateth them, that as the Preacher saith, the birds of the aire shall bewraie your voice, and with their feathers shall betray you, so that your cunning shall be to no other end, then to leade you to the gallowes. From which, God defend you if it be his good will to giue you so much grace as to become his seruants, and her Maiesties louing Subiectes.

¶ THE THIRD BOOKE OF THE ENGLISH MIRROVR

Entituled,

A fortreſſe againſt Enuy:

Builded vppon the councels of ſacred
Scripture, lavves of ſage Philoſophers,
and policie, of well gouerned Common
weales.

Wherein euerie eſtate may ſee the true
offices, the vvorthines and (by abuſe)
the diſgrace of his vocation.

A worke ſafely and neceſſarie to be read
and regarded of euerie good ſubiect.
by GEORGE WHETSTONS
Gentleman.

Malgre.

THE THIRD BOOKE
OF THE FAERIE
MIRROVR

M. iij.

To the right Honorable and moſt graue perſonadges the temporall maieſtrates of England in their waightie counſels, the aſſiſtance of Gods holie ſpirit.

MOſt honorable and graue Maieſtrates, it may ſeeme vnto your wiſedomes that I flattered my wit, with a fooliſh ſingularitie, and abuſed your fauors with an arrogant preſumption, if of my owne braine I ſhould vndertake (and lay before your iudgements) thys waightie building, which containeth the true offices, the worthines, and (by abuſe) the diſgraces of euery mans vocation: which labor I entitle *A fortreſſe againſt Enuy*. But (moſt reuerend) as I haue compoſed my firſt booke, called *The Conqueſts of Enuy*, of the examples and ouerthrowes of the moſt ancient, renowmed and floriſhing common weales, for Enuy only maketh warre with things of the greateſt glory, and haue continued my ſecond booke, entituled, *Enuy conquered by vertue*, with the admiration of her Maieſties peaceable victories, obtained by diuine prouidence, and her highneſſe pretious vertues, the one incomprehenſible, and the other without ſample: So right honorable, this third booke (which I reuerently ſubmit vnto your graue cenſors) I (ſemblably) build vpon ſacred, morall, and politike counſels: the admonitions are ſet downe by holy Prophets, Apoſtles, learned Philoſophers, and graue common wealtheſmen. The collection and labor to place them, as they may ſerue for a generall inſtruction, is only due vnto me: and (with your honorable fauors) I thinke the law of the *Aegyptians* (which I take for my platforme) is a moſt ſure defence againſt Enuy: for by this lawe of King *Amazis*, (which was, that euerie man ſhoulde put his name in a common booke, and at the yeeres ende ſhoulde acquainte the Gouernour neere his abiding, with the trade and order of his liuing.) Idleneſſe and exceſſe (the great nouriſhers of Enuy) were

either banished or punished, euery man entertained a setled vocation, and no man enuied the pomp of another mans calling, which he knew not how to gouerne: and certainly, if men would indifferētly consider of all vocatiōs, they should find there is no calling so base, but that the vse therof is profitable, & of honest credit in a common wealth: and withall no dignity so hye, but vnto the same is annexed a number of displeasures, and therevpon it is rightly said, *That the chiefest place in the administration of iustice, is to the executioner a bondage:* your wisdoms know the same better by experiēce, then I by obseruance, so that whatsoeuer the booke cōtaineth of graue gouerment, I acknowledge might better haue been deriued from your liuely vertues, then frō other mens writtē counsels: but for that men can hardly praise the liuing without flattery, and the dead without an honest zeale, I haue made choise to labor more for my credit then aduantage: for albeit I am in a maner vnknowne to most of you graue Maiestrates that liue (of which in this respect I am glad, that being vnworthy of your knowledge, for any speciall quality, I am at no time brought *Coram vobis* for any criminall trespasse) yet those worthy personages which in my time are deceased, haue had the second life of their vertues bruted by my Muse: but as my trauels heerein cōmended the dead, and instructed the liuing: with the like hope, I haue builded this fortresse against Enuy, of the counsels of the dead, applied to instruct the liuing in their proper vertues. Vertue as *Diogenes* saith, only withstandeth Enuy, yea, vertue conquereth Enuy, and vertue set apart, no pollicy preuaileth against the stratagemes of Enuy. To withstand this common foe of prosperitie, I labour (by the graueſt mens directions) to acquaint euery man with the vertues of his vocation: but principally I do beseech God to blesse them with his feare, the beginning of wisedome, and confusion of Enuy and all wickednesse, vnto whose gratious protection I humbly commit your right honorable Lordships, and all other godly Maiestrates whatsoeuer: at whose commandement I faithfully remaine.

George Whetstons.

Induction to the Reader.

ALbeit, that peace is a most precious blessing of God, a large testimonie of a gratious Prince, and the perfect image of a well gouerned common wealth: yet the euill, which abuse whatsoeuer is good (as the Spider draweth hony from the purest flower) of these good causes, beget such foule effects, as God in reward of his blessings, is dishonored, persecuted, and blasphemed. The gratious Prince, for his or her protection, is neither dutifully reuerenced, nor truely obeyed: and what is sowen for publike benefite, groweth to the ruine of the Countries prosperitie. Vpon the experience of the good gouernement of Athens and other florishing Commonwealthes corrupted, or to speake more properly confounded, by such vile persons, as their principall Cities fostered: warranted the graue Socrates, being demaunded what increased the wealth, of a Commonwelth, to answere, that peace was the inricher thereof: being demaunded on the contrarie part, the chiefe cause of pouertie, in a Common wealth, semblablie aunswered that peace was the meane thereof. Being asked his reasons, said, that in the time of peace Armes giue place to Lawes, and good Lawes administreth both plentie and prosperitie, to such Countries as receiue and obay them: on the other side he alledged, that wealth the blesing of peace, bread many vices in her owne bowels, of the nature of Mothes in cloath, or canker rust in yron, which by the consuming of their suckers destroy themselues: and questionles the wheele of peace painted on either side with these fiue spokes, Peace bringeth plentie, Plentie causeth pride, Pride raiseth enuie, Enuie soweth sedition, and Sedition hatcheth pouertie, is rather the deuise of some Philosophers setled iudgement, than the toy of a Painters variable fancie: the Embleame, so truely portrayeth the change of all happie gouernements. But some more quicke of wit, then in discretion perfect, will suggest, that where Law hath her full voyce, these Cankers can neuer grow to the consumption of the heart: to which question I thus aunswere, that Law may haue a free passage, and yet Iustice scanted of her due course: for Lawe will not, or cannot punish an apparant trespas without an open presentment: and Iustice would chasten the concealed fault, if she could commaund the Law, and such is the cun-

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ning, of pollitike Lawe breakers, that where the ignorant are hanged for ſtealing of a ſheete, they will haue the Lawe to ſtrengthen them, in the robbing of a mans inheritance, and therefore is Lawe likened to a backe ſworde, eadged and ſharpe, to chaſten the ſimple offender, and blunt when the ſubtill ſhoulde bee corrected. Vppon which reaſon, quoth Diogines, *what auaileth it to haue profitable Lawes, when the good readeth them not, and the euill corrupt, or care not for them: but although* Diogines *ſpake truelie as touching the naturall humors of men, for vnto the good their Conſciences are in ſteede of Lawes, and with the lewde, no bridle is a reſtraint from euill: Yet grounding my reaſons vppon larger authorities, I graunt* Neceſsitie inuentris *of all policies hath founde good Lawes ſo neceſſarie, as I holde thoſe Realmes, Regions, Cities, and Townes which are not gouerned by Lawes, rather to bee forreſtes of wilde beaſtes, than places habitable for men: for there where Lawes are muſled, Iuſtice goeth masked, might maſtereth right, Theft is reputed honeſt gaine, and murther lawfull reuenge: Treaſon woulde enter the priuie Chamber, and to bee ſhort the wealthie, ſhoulde go to wracke, and the inferiour would order, vntill they had diſordered all good gouernement. Theſe open outrages, are ſuppreſſed by the paines of Lawe, although the awe of chaſtiſement, cannot keepe ſome raskall perſons from offending in ſecreat.*

Heraclites *ſaith*, abſque legibus nullo pacto poſsit ciuitas eſſe incolumis, ſed abſque menibus poſsit, *without Lawes a Cittie by no meanes can be in ſaftie, but without walles it may. And* Forteskew *ſaith*, Lex eſt ſanctio ſancta Iubens honeſta, & prohibens contraria. *Law is an vncorrupt holines commaunding things that are honeſt, and forbidding thoſe that are contrarie.*

Therefore I doe reuerence good Lawgiuers, and (as deuine Plato *ſaieth) repute all Lawes, that are made for the wealth and ſauegarde of mankinde, to bee of* GOD, *although they bee deuiſed by men. This onely lacketh to ſet foorth the glorie of good Lawes, and to poſſeſſe the Common wealth with their true beneſites:* The adminiſtrators of Lawes, are nothing ſo carefull to finde out the offender as they are readie to pronounce Sentence of the offence: *agreeing with an olde tale of a Viccar of* Croyden, *who of a peece of his Vicreage made an*

Ale-

Ale-house, and there kept an harlotte: for in those dayes the Lawe of the Church forbadde Priestes to marrie, and yet the awe of hell coulde not subdew their lustes: this smoge Chaplaine, mindfull of the lesson, long before giuen vnto the Cleargie, Si non caste, tamen Caute: as hee thought to take away all suspition of his misbehauiour, made a vehement Sermon against Lecherie, and agrauated the vengeaunces of that sinne, with all the authorities, which hee coulde recite in the Scripture: earnestlie exhorting his Parishioners, to cleanse the towne of that damnable and filthie iniquitie: whereuppon one of the Church-wardens (that knewe the Viccar had violated his vowe) cryed out Master Viccar if you will giue vs example, by purging of the Church-yarde, wee will bee carefull to cleanse the rest of the Parish: the Viccar smelling the meaning of the Church-warden, pleasantlie to huddle vp the matter, replied that the Church-warden spake without reason: for quoth he, the Church-yarde is the appointed place to receiue the most filthie Carrion of the worlde, and withall wished the people not to mistake him, for hee onely spake of the sinne, but medled not with the sinner. A great part of the meane officers of Iustice at this day, doe as the Viccar saide.

The Penall Lawes (which are manie, and yet no more than are necessarie: Vice is growne to so great a strength) are solemnely pronounced in euerie Sise, Session, and Leete, the offenders manie, and many times present at the repetition of their Trespasses, and yet seldome or neuer bee presented, that they may feele the scourge dew to their Trespasses, when the Trespasser, by his fault is as well knowne to the Iustice, Iurie, Steward, or other officer, as to his owne conscience which offendeth: and howe commeth this barre of Iustice? forsooth by this straining of curtesie: the Iudge will punish but what the Iurie findeth: the Iurie will finde but what is presented, fewe will present without inforcement: and thus good Iustice, which was wont to bee so quicke, as men portrayed her with a paire of wings, is nowe so slowe, as shee needeth a spurre. And shee that was likened vnto fire, which being naturall, both cherisheth and consumeth, by the coldnesse of mens Consciences, may nowe bee compared to painted fire, which neither comforteth the good, nor wasteth the lewde.

But

But this defect is not so properly to be applyed to Iustice, as to the infirmitie of her administrators, who (as Gordian *saith) ought to be so free from partialitie, as in the seruice of Iustice, they must forget the affection of a Father, a husband, a kinseman, and a friende. This* Gordian *was a graue Senatour of* Rome, *who in the time of the dissolute and beastly raigne of the most vicious Emperour* Heliogabalus, *made sute to be discharged of the authorities which he bore in the common wealth: not for that he grew weary of the seruices which he did vnto his Countrie, but in that he abhorred to slaunder the reuerence dew vnto a Iudge, with iniust sentenses, which the priuiledges of the wicked, would inforce him vnto. He would verie often say, that a good Common wealthes man, applyeth all the parts of a well proportioned creature, whose hands are bound behind him: his eyes are no lesse occupied to prie into the doings of the lewd, then his eares attentiue, to heare the complaints of the good: his tongue is mute neither for feare, nor faueur, and by his leagues he presenteth a continuall trauel to do his countrie seruice, his handes bound behind him, sheweth him as well bound vnto all these offices, as free from briberies: and doubtlesse the authorised Maiestrate which is thus diligent, and no lesse free from corruption, shall aswell be busied to chasten the offences which he findeth himselfe, as to punish such as be discouered by others. Truely there be a great number of right worthy Maiestrates in this happie gouernement of Englande, who with the eyes, eares, tongue, and legges of* Gordians *common wealthes man, both foresee the actions of naughtie persons, and prouide to frustrate their determinations, and as the Amners of Gods blessings, especially bestowed vppon this happie Realme, since the first houre of her sacred Maiesties most prosperous raigne, haue both stopped the passages of forraine practises and ciuill conspiracies, and without bloodsheading, onely armed with deuine and morall vertues, ouercommeth these enimies with their owne swordes, as a concaue Mirror daunteth the assailer with his proper weapon, so that all Nations by the impressions of their owne sorrowes, as well as through knowledge of our happinesse, with the spirite they admyre her Maiestie and good Maiestrates prudent gouernement, doe enuie the peace, plentie, and protection of her inferior subiects.*

Now

Now ſome will ſay, by the ſearching wiſedomes of her Maieſtie and graue ſenate, proſperitie, in all her dominions is adminiſtred, and the enimies thereof, of their purpoſes are defeated, and referre all this to a needleſſe purpoſe. There are rare monuments, to eterniſe the vertues of the Queene, Counſell, and chiefe Maieſtrates, and in the reſt no notable vice generally to bee reprooued. But with ſorrowe I reporte, and their doings approoues it: Vice is as generally imbraced of the multitude, as vertue is eſpecially cheriſhed of the better ſorte: ſince the caſe ſo ſtandes, who will not ſay, that that buylding is out of order, whoſe ſpares are rotten, whoſe windowes are broken, and whoſe roofe is vncouered: although the groundworke bee ſtronge, and principall timbers ſounde. Surelie a happie common wealth, reſembleth a faire building, the foundation whereof is the Prince, the principals are the chiefe Maieſtrates, the ſparres, the Inferiour officers, the windowes, the Nobilitie and Gentilitie: the Tiles that couereth the ſame, are the Citiſens and multitude: and the faire roomes within the building, are the liberties of the Cleargie, who are priuiledged to blame ſinne in all eſtates, but the puniſhment appertaineth to the vengeance of God, and ſworde of the Prince: all which partes firmelie vnited together, doe ſtrengthen one an other, and the corruption of the leaſt, by the ſufferance of Time, will turne to the confuſion of the greateſt, and therefore by the Lawe of Nature, the meaneſt perſon, in his vocation is ſworne to trauell for the publike benefite of his Countrie. It is no excuſe ſufficient for him that is not authoriſed to chaſten offences, to ſuffer offenders to liue vnder his noſe vnpreſented, that the Maieſtrate may puniſh, nor yet no good diſcharge of his duetie, that is authoriſed to leaue an offence vnpuniſhed, vntill information bee giuen by others, when his owne knowledge is able to condemne the offender: euerie man is bounde for his owne ſafetie to diſcouer an euill liuer, and euerie man that hath authoritie, is bounde both to correct the offence, and to enquire after the offender. If euerie man in his calling woulde thus truely doe the office of a good Common wealthes man: Enuie and all euill, woulde bee eaſilie withſtoode: men woulde ſoone looke into the dueties of their proper vocation, for feare that others looked into the abuſes thereof.

I haue

Induction to the Reader.

I haue with the authoritie of the wise and learned, set downe what is needefull for euerie man to consider of his calling, if they will striue against vertue, and the credite of their vocations, they are worthy of double punishment, both for the fault, and for wilfulnesse, being warned of which, I hope the godly reader will be admonished.

MIRROVR. Lib.3.

CHAP. 1.

Of the excellency of Royal dignities, and dueties of a good King, and of the ſhort raignes, and violent ends of Tyrantes.

THE dignitie Royall, is ſo greate and holy, as kings that are protectors and defenders of humane ſociety, imitate the prouidence of God, whoſe office & action is to gouerne al things, and therfore rightly and properly are they called Vicars and Miniſters, of that moſt ſoueraine puiſſant and vniuerſall gouerner. And he himſelfe calleth them gods: figuring in that ſacred name two hie charges, the one that kings crowned with ſo glorious a name, ſhould imitate God, whoſe lieuetenants they are: in their religion, Juſtice and gouernement: the other that ſubiectes knowing the honour that God giueth vnto kings, ſhould adore and worſhip them with all poſſible reuerence. S. Paul ſaith he that reſiſteth the ordinance of the king, reſiſteth the ordinance of God. Loke what dignitie, & inſtruction is giuen vnto the king, the Lord vouchſafeth to ſay that he beſtoweth the ſame himſelfe, as in theſe paſſages of Scripture. By me kings raigne: Harken then you kings for power is giuen you of the Lord. Dauid thus ſingeth, the Lord teacheth the kings hands to mannage Armes, and his fingers to war. And to the like effect are many other authorities. Porrus king of the Indians being taken in battaile, Alexander demaunded of him how he would be intertained, Porrus anſwered, as a king. Alexander demaunded againe if he would ſay any thing elſe: Porrus ſaid no, for all honor is contained in this word king. This name king, was held of ſo great reuerence among the people of many nations, as the Indians, and the Perſians worſhiped their kings as deuine Idols, & held the incounter happie, if by chance they ſaw their

Rom. 13.

Prou. 8.
VVisd. 6.

Pſal. 144.

their king The Ethiopians so reuerenced their king, as they adiudged him worthie of death, that did but spit in their kings presence: The Poets celebrated Iubiter more by the name of king, than any other title. It is wonderfull with what patience the Romanes and other Nations suffered the tyrannie of their vitious Emperors and barbarous kinges, and if by Gods Iustice any of them were cut off, the vnciuile multitude were the instruments thereof: for the graue and wise senators were seldome guiltie of their destructions. At this day the Turkes so reuerence their Emperors commaundements as they execute themselues, if their Emperour pronounce the sentence. Christian kings are nothing so seuere towards their subiectes, but Christian subiectes are farre lesse obedient to their kings: well, euill will fal vpon his house that resisteth against the ordinance of the king, for he that resisteth receiueth vnto himselfe damnation: Yea albeit the king bee a tyrant, so long as his commaundements are not to the dishonour of God. He that resisteth because the king is a tyrant encreaseth his sinnes, and doubleth Gods wrath, who sendeth Tyrants to punish the sinnes of the wicked, who saith, I will do vengeance on my enimies, by my enimies, God (saieth Iob) maketh the hypocrite to raigne for the sinnes of the people. In Osee God speaketh thus, I will giue thee a king in my furie: And in Esay, Assur is the Rodde, and staffe of my furie. By these and many other testimonyes it is apparant, that God setteth kings in their kingdomes, by they good or euill, and will not haue them remoued at their subiectes pleasure. A man that placeth an euill steward ouer his house in no case will allow, that his seruaunts shall put him out of office, for that such boldnesse would lessen the authoritie of their master, who hath the prerogatiue to place and displace his officers: much more presumption is it if subiects displace their prince, who hath a greater power ouer them, than a master ouer his seruaunts: for the master in some cases shal answere the sute of his bond-man, but the king in no case *de Iure* shall answere a trespasse done to his subiect: for his prerogatiue

Rom. 13.

It is not lawfull to resist a tyrant

rogatiue is aboue the law, although many good kings suffer themselues to be gouerned by their good Lawes. God setteth them in their kingdomes, and God alone will haue the authoritie to remoue them. Saul vniustly persecuted Dauid, yet Dauid hauing aduantage to slay him, said to Abisai distroy him not, for who can lay his hands of the Lords annoynted, and bee guiltlesse? And he further saide, The Lord keepe me from laying my hands of the Lords annoynted. In auncient times kings not onely gouerned the common wealth, but also toke charge of the Sacrifices and Ceremonies. The Hebrewes annointed their kings with the selfe same Oyle that they did their hie Priestes: which prooueth that kings are sacred, and who so euer layeth violent hands vppon them, cannot but bee guiltie of Irriligion. Wee see dignitie of Royall gouernement, which dependeth vppon one soueraigne heade to be liuely figured in man himselfe: in whom reason gouerneth as soueraigne Quéene. The world it selfe, where aboue our eyes, we behold infinite bodies and motions, which hindreth not one an others course: belowe we see a Sea, that continually threateneth the earth, and yet ouerfloweth it not. The earth being verie waightie and massiue, we may perceiue to be set, or rather hanging in the aire, and yet stireth not, all which would soone be out of order, if it were not gouerned by the wisedome of one onely God. Euen so a kingdome, which as Plato defineth, is composed of a mightie number of people, and as the prouerbe goeth, So manie men, so many iudgements, would soone haue come to naught, through the couetous desire to raigne, and disdaine to obey, if there were not one soueraigne commaunder of these infinite affections: which prooueth that Monarchia which is the gouernement of one, is far more sacred, excellent and perfite then Aristocratia, Democratia, Oligarchia, Laocratia, or any other compound gouernement: for it is a harder matter to finde out many, than one that is good. The contrarietie of affections, where there are many heads, can hardly but bring forth enuie, deuision, and to conclude continuall dissention.

Tot homines, tot sententiæ.

Monarchia, the most worthy gouernement.

Considering then the worthines of Monarchia, and the maiestie of a king, obedience is not onely required of a subiect, but the daunger that followeth, counselleth and forbiddeth so much as to murmure against princes. There is an auncient sentence, that kings haue wide eares, & out-streached hands, which is applied to this purpose, that princes heare what offenders doe in secreat: and can take vengance a farre off, for the gaine of a princes fauour is so great, as men to compasse the same, giue knowledge of most hidden things: The preacher saith, A byrd of the ayre shal bewray thy voice, and with her feathers she shall betray thy words, which concerne princes: all which is but a morall warning, to counsaile men to say nothing, or nothing but good of princes, when their knowledge searcheth their subiectes wordes, and their anger is a verie death. But albeit, this prerogatiue bee giuen vnto a Royall king, to doe what he pleaseth, and the duetie of a subiect, restraineth him from saying what hee thinketh. Yet where their murmuring proceeded more of oppression than malice, manie good kings, and some tyrants haue borne with the inconsiderate words of their subiectes. Eccles 10.

King Antigonus, lying in his Tent, in the deade of the night hearde a Souldier to murmure against him, of whom Antigonus tooke no other reuenge, but softly in an vnknowne voice willed him to goe further from the kings tent, to the ende hee might not heare him. The Athenian Ambassadors hauing audience of king Philip of Macedone, after their Ambassage deliuered, king Philip asked if they would any thing else, yea quoth one of them named Democrates (who knew that Philip hated the Athenians) we would that thou wouldest hang thy self by the throat. But king Philip contrarie to all expectation, mildely answered, You shall tell the Athenians, that he that hath indured these words is much more modest than the sages of Athens, which want discretion to gouerne their tongues. The tyrant Dennis asked the Philosopher Plato, what was said of him in the Accademy of Athens: Plato boldly answered, that they were not so

so idle in Athens, as to talke either of him, or his doings: Dennis knew that Plato couertly blamed his vises, and therefore with great patiencie receiued his graue reprehension: and truely in this clemency of pardoning, the discreete libertie of the subiectes reprehension, good princes many times see the faultes that they desire to amende in themselues, the forenamed Philip, saide it was in his power to make a man say well or euill of him: deriuing his reason from this occasion: Nycanor speaking euill of him, Philip was moued to punish him: nay quoth Philip, I know Nycanor is not the worst man in my realme, and so sent to know if Nycanor wanted any thing, and vnderstanding hee was in great pouertie, in stede of chastisement, Philip gaue him a rich present, and presently the accusar brought the king worde, that Nycanor spake much good of him. Oppression, Pouertie, and such like temptations wil moue the tongue to blunder forth the griefes of the heart, and questionles in such ouersights, clemency beseemeth a king: and in remedying of his subiectes iniuries, he doubleth his renowne.

Pontanus saieth, that libertie and clemencie maketh Princes to resemble God, whose propertie is to doe good vnto all, and mercifully to forgiue those that doe amisse. By liberallitie Cæsar wone Pompeius souldiers to bee his friends, and by clemencie obtained such reuerence as in memorie thereof the people erected a Temple. Mamyllus asked Cæsar what thing hee had done, wherein hee helde himselfe most honoured, I sweare vnto thee Mamillus by the immortall gods (saide Cæsar) that I haue done nothing whereof I holde my selfe so much honoured and happie, as for that I haue lyberallie rewarded those, that haue serued me, and mercifullie haue forgiuen such as haue offended me, words worthy of Cæsar, and beseeming eueric Royal Prince: for in these two vertues greatly consist their honour and safetie. When Cicero saw Cæsar set vp Pompeis Images, he saide, Beholde, Cæsar setteth vp Pompeis Images, that his owne may stand the surer.

Pont. de princ.

Plut. de vit. Cæs.

Ciceroes wisedome foresaw, that clemencie worketh loue in subiectes, and safetie in Princes: notwithstanding with this swæte and milde vsage, the maiestie of a Prince requireth a seuere grauetie, for the first without the last, giueth subiectes libertie without feare: & the last without the first, feare without loue. A reuerend and assured countenance, is the chiefe Grace, and not the least vertue in a prince, for of a prince mẽ behold the countenance, and of a common person the apparel. The prouerbe is, that in the Face of a prince, both life and death is setled, that is seuere grauitie, with a mild amiablenes, to chasten and cherish as occasion serueth, which moueth a louing feare, and not a feareful loue in subiects. The people of Meroe an Iland vppon Nylus, elect him for their Prince, that hath the best countenance: imagining that ỹ magnanimity of the minde is discouered in ỹ maiestie of the face. King Demetrius, had so honorable & swæte a presence, as no painter durst vndertake his counterfet: for in beholding of him, amiablenes, terror, and milde grauity, wrought such sodaine impressions, as the beholders at one instant were moued to loue, reuerence & feare him. The most worthy Romain Marius, had such a reuerend presence, as being prisoner with his enimy Sylla, a french man was sent to kill him: who entring the prison, with a drawne sword, was so amased with Marius graue & furious countenance, as he returned and left the prison dore open: and by this meanes Marius saued his life. Crassus in the like daunger made the Are to fal from the executioners hand: with these we may very well sample our renowned Quéene Elizabeth when ỹ archtraitor & desperat Athiest Parry, came wt a full determination to haue slain her maiesty with his dagger, & had place & opportunity as he wished (*teste se ipso*) ỹ maiesty of her countenãce, made him to lose his resolution. Of ỹ contrary part, ỹ deformity of coũtenãce, hath disgraced ỹ kingly qualities of a nũber: & for example of late yeares king Ferdinando of Spaine, a prince both discret & wise, yet of shape & countenãce vgly & deformed, this king vpon a festiual day, accompaning ỹ sacramẽt at Barcellona, at vnivares a Spaniard

Pet. mes. de reb. mend. lib. 4.

Pet. Mes. lib. 4.

a Spanyard stroke him such a sound blow vppon the necke, with a short sword, as had it not bene for a great chaine of golde, he had beheaded him. The Spaniard was taken: and to learne if he had any confederates, he was put vnto the torture: but for all the torment they coulde lay vppon him, hee would confesse no otherwise, but that the Phisnomie and euil grace of the king, mooued him mortally to hate him. But albeit this be a rare, and too extreame an example, yet sure a royall Prince resembleth the sunne, whose bright beames comforteth euery creature, and being darkened with stormie clouds, spreadeth beauinesse vpon the whole earth. Learning is a great bewtie, and a most necessarie vertue in a Prince, for learning containeth the graue censures of wise men, and wisedome is the strength, and scepter of a Prince. God bad king Salomon aske what he shoulde giue him, and Salomon onely asked wisedome and knowledge, that he might worthelie iudge the people. Plutarke and Aulus Gelius recite, that when Alexander was borne, king Philip his father wrote in this manner vnto Aristotle: I thanke not God so much for that I haue a sonne, as for that he is borne in the time of Aristotle &c. to whose instruction Philip committed him: and truely his worthy actions bewrayed the wisdome of his education. This Alexander shewed the loue he bare to learning when hearing that Aristotle had written certaine bookes of naturall Philosophie: hee wrote vnto him in this manner. Truely Aristotle thou deceiuest my desire in publishing of this speculatiue philosophie: which I thought should properly haue honored my selfe: for know thou I had rather exceed all men in knowledge and learning, than in riches and dominions. Antigonus king of Macedone, to be instructed in wisedome & knowledge by his letter thus saluted the Philosopher Zenon.

Chron. 2. 1.

Aul. Gel. lib. 15. 3.

The king Antygonus wisheth health to the Philosopher Zenon, I know well that I passe thee in riches and fauours of fortune: but I must confesse that thou farre passest me in the true felicitie, which consisteth in the knowledge, discipline,

and studie of the lyberal sciences. Alexander afore named, so loued Homers Illyads, as he appointed the magnificēt Juel bor of Darius to kēpe the same. Cesar the best Captaine that euer was, by his singular learning raised a question, whether he was more honored with the lance or the penne. Certainly they be both so necessarie as without the knowledge and vse of either, a royal prince is maymed. The multitude (as Sophocles saith) is a beast with many heads: and therefore to gouerne such a monster requireth many pollicies: in which the works of learned men will liberally instruct a prince, but to acquire perfite knowledge, the principall induction is the feare of the Lord, which (as Salomon saith) is the beginning of wisedome. The prince that will haue good subiects, ought chiefely to instruct them with the example of his owne good life: for, for the most part, the manners of the people incline to the affections of the Prince. The noble prince ought to shake the flatterer from his eare, and to raise the oppressed that fall at his fēte, for the one lieth in waite to disgrace the good, and the other by opening their wrongs discouer the bad. Hard and bitter words of a prince, is the cause of much murmuring, & discontentment in the subiects, where the prince is noted to be temperate, no man wil be so hardy as to demand a wicked & vile request. O happy art thou Marcus Cato (saith Cicero) of whom no man dare demaund a wicked thing. He is worthy of a kingdome and soueraigne rule, and giueth hope of a good prince, that pursueth the wicked, hateth the intemperate, reiecteth the lyars, & as the pestilence flieth the counsels of voluptuous persons, for who so effecteth the desires of such counsellers his infancie wilbe shameles, his youth effeminated, and his age infamous. The preacher saith, wel is thée O thou land, whose king is come of nobles, & whose princes eate in due seasō, for necessity, & not for lust. king Lamuels mother, counsaileth to giue the king no wine, nor princes strong drink least in being drunken they forget the law, and administration of iustice.

Plut. de vit. Alex.

Eccles. 10.

When king Alexander became a drunken Epicure, in his

his drunkennesse he slewe his deare friends, and by misgouernment hastened his owne death. King Balthasar in his generall banquet to his thousand Lords, when he was drunken with wine, commaunded his vessels of gold and siluer (which his father Nabuchodonosor, had taken out of the Temple at Ierusalem) to be brought vnto him, that he, his wiues & concubines might drink in them, in contempt of the liuing Lord. but in the middest of his banquet the vengance of God, with a visible hand wrote his destruction vpon the wal. Dronkennes containeth all vices, and the least vice is a great blemish in a prince. Temperance in dyet, breedeth sobrietie in manners: & reposed words are the glory of a Iudicial throne: The sound safetie of a king is in the cherishment of religion, and maintenance of his Lawes, for the one vpon pain of damnation, kéepeth subiectes in loyall obedience, & the other for feare of temporal punishment brideleth the dispositions of the wicked: it is not ynough for the honor and maiestie of a prince, to administer the vertue of all these vertues to his subiects alone, but as Xenophon in his Cyropedia writeth, a prince well qualified, ought so to vse his enimies, as his enimies may become his friends. Pompey the great, hauing vanquished Tygranus king of the Armenians, hée established Tygranus againe in his kingdome: saying that it was as Magnanimous a thing, to giue a king his kingdome as to take it from him: but the magnificent clemencie of Philip Maria Duke of Mylaine, toward his vanquished enimies, deserueth more than mortall honour. This Philip Maria, by victorie in a battaile vppon the Sea, tooke Alfonsus king of Aragon and Sicile, with two of his brethren, Thierry king of Nauare, the Prince of Tarent, and three hundred men of great reputation, all which he sent backe freely into their owne countries, and where by the Law of Armes, he might haue taken great ransomes of these Estates, such was the honour of his mind, as hée gaue vnto euerie one of them rich presents, The senate of Rome deliuered, 2700. Carthagenian prisoners without ransome, I coulde reste manie of the like exam-

Daniel. 5.

Ant. Verd. lib. 4

A worthy example for princes.

ples, but small perſwasions inſtruct the wiſe, the vertuous deſire glorie rather by their owne Actions, than by the examples of other men: And aboue all men, a Royal Prince ought to be bewtified both with diuine and heroycall vertues: for that the names, diſpoſitions, and doing of the meaneſt princes are regeſtred in the Capitols of the whole world: writers ſo narrowly ſearch the doings of Princes, as the prudēt Emperour Alexander ſurnamed Seuerus, would oftentimes ſay, that he ſtode in more feare of one writer, than of a hundred ſouldiers, for that the wound of a pen remaineth after death, when the ſharpe ſtroke of a launce bereaueth a man but of life: it is not onely conuenient that a Prince doe exerciſe pietie, Juſtice, Temperance, and all other offices of vertue, for his honour and good renowne: but it is needfull that he do the ſame for his owne ſafetie: for albeit there be no penall Law to chaſten a Royall king, yet Tyrannie is ſo odious to God and man, as we ſeldome reade of any that raigne long, and of as few that die peaceablie. A number of whoſe ignominious deathes, briefely to touch I hold not impertinent, that other Princes may by the terrour thereof, be feared and warned from Tyranny.

Tyrants ouer the Iewes. Abimelech. Saul.

The Tyrant Abimelech ſlew 70. of his brethren, and in the end, a woman from a hie tower tombled a ſtone vpon his head: the wound being mortall, he willed his Page to runne him through with his ſword, that it might not be ſaid a woman ſlew him.

Saul that ſlew the Sacrificatures, to the number of 85. as alſo the wiues and yong children of Nobe, vpon an ouerthrow in battaile ſlew himſelfe.

Athalia. Reg. 4. 11.

2. Chro. 22. 23.

Athalia the mother of Ochoſias, to reuenge her ſons death, ſlew al the race of the houſe of Iuda except Ioas, who (ſaued by Iehoſaba) was crowned in the temple, and the wicked Athalia was ſlaine at the entrie of the Pallace.

Achas.

Achas an Idolatrer and Paricide, was deliuered vnto the hands of the king of Aſiria. The like vengeance was inflicted vpon the Tyrant Manaſſes.

The

The miserable vengeance that lighted vpon the séede and people of Ieroboam, is set downe by the Prophet Abias, how that the dogs should eate those that died in the Citie, and the fowles of the aire those that died in the fielde, which threatnings were sone executed, for Nadab succéding both in the principallitie and tyrannie, was slaine by Baasa, who according to the words of the Prophet, rooted out the whole race of Ieroboam. Ieroboam. Nadab. Reg. 3. 15.

Baasa was slaine by Zamri, which Zamri left not a kinseman or knowne friend of Baasaes aliue. Baasa. Reg. 3. 16.

Zamri hauing raigned but seauen daies, was pursued as a murtherer, who séeing the Citie to be taken, set fire of the roiall pallace, and so burned himselfe. Zamri. Reg. 3. 16.

Achab and his wicked wife Iesabell, (who caused Naboth to be slaine, to be possessed of his Vineyarde) according to the prophesie of Elia, the dogs that licked vp the blood of Naboth, also licked vp Achabs, and of Iesabell the dogs deuoured flesh and all: and further, the vengeance of Ieroboam raigned vpon Achabs séede, his sonne Ocozias died of a hurt, and for that he sought succour of the Diuell to be healed, Ioram his sonne was slaine by Iehu, who by his letters caused the princes of Israell to slay the 70. sonnes of Achab, which Iehu also rooted out the false prophets of Baal. Achab. Iesabell. Ocozias. Reg. 3. 21. 22. Reg. 4. 9. 10. 11

Zacharia raigned but sixe moneths, and was slaine for hys tyrannie. Zacharia.

Sellum who slew Zacharia raigned but one moneth, and was slaine by Manahem. Sellum.

Pekahia the sonne of Manahem was a Tyrant, and was slaine by Pekah. Pekahia.

Pekah was slaine by Hoseas, and Hoseas was lead captiue by Salmanasar into Asiria, this was the confusion of the Tyrants of Israell. Pekah. Hoseas. Reg. 4. 15. 17.

The effeminate Sardanapalus by the sharpe war of two of his princes Belochus and Arbaces, fired his pallace, and in the same burned himselfe and his concubines. Tyrants of Asiria. Iust. lib. 1.

Senacherib

Senacherib. Senacherib by the Angell of the Lord had his armie ouerthrowne, and 185000. of his hoast were slaine, and he fleeing vnto Niniuy, was in the temple of his idols slaine by his two sonnes Adramalech, and Sarasar.

Reg. 4. 19.

Tyrants of Ægypt. Ptholomy the thunderbolt. Ptholomy the thunderbolt that slew Seleuchus, and maried his sister Arsina to fley her two sonnes, was himselfe in most reprochfull manner slaine by Brennus and the Frenchmen.

Pthol. Philop. Ptholomy Philopator, so called in mockerie, because he slew his father and his mother, liued and died in great slauerie, while his Curtisane Agathoclea, and the baude Oenantus gouerned the affaires of his kingdome.

Pthol. Phiscon. Ptholomy Phiscon so called, because of his gluttonie, for his crueltie called the great Tyrant, who slew his brothers children, and two of his owne sonnes, and in the Colledge of Alexandria burned a great number of yong scholers, as he liued he died like a beast.

Pthol. Lami. Pthol. Auletus. Ptholomy Lamirus, or the babler, and Ptholomy Auletus, so called for his flatterie, were both cruell Tyrants, and had dishonorable and beastly endes.

Pthol. Dionis. The ingratefull Ptholomy Dionisius, that stroke off the head of his Gouernour Pompeius, was for practising against Cæsar ouerthrowne and drowned in Nylus.

Tyrants of Persia. Esay speaking of the plagues that shoulde raigne vppon Babylon, figured how odious the Persian Tyrants were in Gods sighte, vppon whome hys vengeance continuallye lighted.

Cyrus. Cyrus & his whole army were slaine by Quéene Thomiris.

Cambises. The cruel Cambises slew his brother Smirdis through enuy that he should raigne after him, and by his sword falling forth of his sheath, slew himselfe.

Xerxes. The Tyrant Xerxes that slew his brother Masistes, was slaine by his vncle Artabanus.

Ochus. Ochus slew fourescore of his brethren, and in the end was slaine by one of his Captaines named Bagoas, and his carkasse throwne to the dogs.

Vide. The Monarkie of Alexander and the Gretians, together with

with the tyrannie, and violent ends of his successors, is sufficiently showne before in the Conquests of enuie.

Nicocrates put to death most of the principall Citizens, and was himselfe slaine by Leander. Tyrants of Bithinia. Nicocrates.

Leander succeeded Nicocrates both in rule and tyrannie, and therefore was put into a sacke of leather and throwne into the Sea. Leander.

Zela, Prusias, and Pharaces, all Tyrants, were violentlie slaine. Zela &c.

Aristotimus the Archtyrant was so odious, as the people slew him in the temple of Iupiter, and by the iudgement of the people, his wife and two daughters readie to be maried, were strangled. Aristotimus.

Phraates King of the Parthians, who slewe thirtie of hys brethren, and strangled his father, had his throte cut by hys bastard. Phraates.

Eucratides King of the Bactrians, slew his father, draue his Coach through his blod, and caused his carkasse to bee throwne vnto beasts, but by the vengeance of God in one day he lost his kingdome, his owne life, and the liues of his whole race. Eucratides.

Archias, Philippus, Leontidas, and Hyppias, cruell Tyrants of Thebes, were all foure slaine by Pelopidas and hys associates. Archias.

The Kings of Sicile were generally such Tyrants as they are specially thus registred, The Tyrants of Sicile, of whome, horror and cruelty continually attended, and as it appeareth in the question betweene the Tyrant Dionisius the elder, and the Orator Damocles, the ende of a Tyrant is not only violent, but his life is wretched and miserable, so that leauing to shew the infamous ends of Caligula, Nero, Heliogabalus, & other Romaine Tyrants, as also those of our age, I will conclude this Chapter with a summarie of Damocles historie, that princes seeing the best estate of Tyrants to be miserable, may be counselled to hate tyranny as much as they are bound to loue their honor and safetie. Tyrants of Sicilie.

Damocles

Cic. de tusc. lib. 5.

Damocles on a time praised the riches of Dionisius, and maintained that the sunne neuer shined vppon a more happie prince, whereupon Dionisius to make him partaker of thys felicitie, made him to be set vpon a magnificent bed, caused the tables to be couered and furnished with vessels of golde and siluer, and in them most delicate viandes, and to attend vpon him, he appointed many beautiful pages, poudered with most comfortable perfumes, and vppon euerie side of this mignion Damocles, all manner of swéete musicke was placed, but in the middest of his glorie, Dionisius caused a naked sword with the point directly vppon Damocles head, to bée fastned only with the hayre of a horse tayle, who sodainely forgetting the felicitie that he so highly praised, humbly beséeched the Tyrant to deliuer him from it, which scourge of conscience, or rather liuing death neuer punisheth the good Prince, but as the Psalmist saith, He layeth him downe in peace, for he knoweth the Lord will make him dwell in safetie.

Psalme. 4.

CHAP. 2.

Of the hye calling of the Nobilitie, the worthines of theyr seruice in the common wealth, as also the generall miserie that followeth their disloyaltie.

THere néedeth no other authoritie to approue the hye calling of the Nobilitie, then the iudgement of our owne eyes. In matters that concerne not publike disturbance, or manifest breach of the lawe, they are not called to so sharpe a reckoning as inferior subiects. No proces at the common lawe (vnles in matters of the Crowne) can charge the person from the degrée of a Baron vpwards: the reason is, the law alwaies intendeth them to be actually in the seruice of their prince and countrey, and therefore necessarie that their persons be frée from particular arrests: yet for that right may be administred to all persons,

persons, no man is created a Baron, vnlesse he may dispend a thousand markes by the yeere, which shall be lyable to hys debts of record (vnlesse in some speciall cases.) Vertue which laboreth to crowne her disciples with honor, hath authorised the absolute Prince to raise the meanest subiect to the highest degree of subiects: neither ought the auntient Nobility to enuie the rising of an inferior subiect that well deserueth, when the originall of their owne honor was by the like creation: for Dukes, Marquises, Earles, Vicounts, and Barons, haue their beginning by creation, through the vertue and good seruice of those whome the Prince holdeth worthie of such honor: and for their worthinesse the same is hereditorie (at the least) in their heire males, which honor, neither for pouertie, or any trespasse vnder the degree of felonie they can forfaite: their very names of honor declare, that they are created for the great strength and necessarie seruice of the common wealth. *Dux* a Duke signifieth a Captaine, a chiefetaine, and principall doer: the Verbe *Duco* hath many honorable significations, as to leade, to gouerne, to allure, to iudge, &c. *Comes* an Earle signifieth in effect imitation, as *Patriæ laudis comites*, followers of their fathers vertue and renowne. Our English word Baron is taken from this worde *Barus*, which signifieth an Elephant, or of *Barro* a strong man, he is created to be a man of chosen strength and defence vnto his prince and countrey. These personadges are girded alwaies with a sword, to testifie that their office is to withstande the forraine and domesticke enimie. Their seruice is so necessarie, as regall pollicie hath thought it conuenient to honor the eldest sonne with the fathers dignitie, that as the generall lawe possesseth him with his fathers lands, so (through a desire to further aduance his house) this speciall fauour may worke in him his fathers vertues. Noble men are for the most part their princes Lieutenants in the seuerall counties and prouinces of their Realmes, and therefore the heroycall vertues specified in the former Chapter are requisite in a noble man: by their offices they are the leaders and the rulers

Sir Thomas Smith de repub. Angl.

Cooper Dict. Callipin.

Disposition of the people.

lers of the common people, whose natures are to runne headlong with a snaffle, and to go neuer a whit with a sharpe bridle: they haue no skill, and lesse can away with the lordly lookes: gentle vsadge winneth them to loue, and discret correction driueth them to obeie: one hastie word or prowde countenance setteth more hatred among the multitude, then the hanging of tenne men by a temperate iudgement: it is therefore requisite sayeth the graue Counseller Sir Anthonie de Gueuarra, that the Rulers of the multitude be wise to fynde their variable humors, patient to beare their vnciuill behauiors, temperate to punish their offences, and diligent to prayse their good demerites: for if they be gouerned with libertie without chastisement, they will sone grow insolent: and againe, if with seueritie without gentlenesse, their mallice will be incurable. The common people are so diuers to please. As when Demosthenes was banished by the people of Athens, in his departure he turned towards the Citie, and made this exclamation: O Pallas, how is it possible that thou bearest such loue vnto these three beastes, the night Owle, the Dragon, and the common people: if I had knowne the enuie, the feare, the false reportes, and vniust accusations that they must sustaine that gouerne the vnciuill multitude, if of two I must nedes haue done the one, I would soner haue broken my necke, then haue had to do in the common wealth of Athens. Besides this wisedome in gouerment, a speciall valiantnesse is required in a noble man, and three encouragements he hath to be resolute, the first is his forwardnesse maketh the whole army to followe, the second is, he is honored with the whole glorie of the victorie, and the last (which is more sharpe then death) the shame of a cowardlie ouerthrowe, principallie reprocheth the chiefe leader: the feare of thys made Cæsar desperately to runne vppon the fierce Neruij, and by this little care of life he recouered an honorable victorie, euen when the Romaines were at the poynt to runne awaie: I might adde in-

Plutarke de vit. Cæsar.

finite

finite of the lyke examples, but to a needeleſſe purpoſe, for that the greateſt parte of the Nobilitie are naturallye valiant, in ſo muche, as Ferdinando the prudente Kyng of Arragon woulde vſuallye ſaye, if Ambition and Enuie were as frée from the Nobilitie as cowardlineſſe, Princes ſhoulde bée quiet at home, and fortunate abroade. Thoſe two are in déede the worſt humors in the Nobilitie, and the mortalleſt peſtilence in a Common wealth. Ambition and Enuie of the Nobilitie ſone arme the common people to Rebellion, whoſe ciuill frayes fyll the graue farre faſter then the hoateſt plague. The Athenians had no other pollicie to withſtande theſe venemous paſſions, but by a Lawe called Oſtraciſme, at the choiſe of the people yéerely to baniſhe one of theyr principall Noble men for tenne yeares: by thys meanes they thought to kéepe vnder the Ambition and Enuie of the Nobilitie, but the fondneſſe of the people made this lawe a ſcourge for the vertuous, and a ladder for the vitious, for the ingratefull people baniſhed Themiſtocles the valiant, Ariſtides the iuſt, and Symon the moſt renowned, and ſuffered the baſe Hiperbolus and others of the lyke condition to ſteppe into theyr places, vntill they had diſplaced all good order.

The Lawe of Oſtraciſme.

The Athenians (as the wiſeſt of men wyll ſometimes erre) were ouerſéene in priuiledging the common people with thys waightye iudgemente, who loue they wote not what, and hate they wote not why. The generall Lawe of Nations is farre more indifferente, whiche meaſureth vnto euerie man his deſart. Thoſe whome vertue maketh worthie, let them enioye honor vppon honor, and thoſe that bée diſloyall Traytors, there can bée no puniſhmente ſeueare ynough to bée inflicted vppon them. It is thought good by generall pollicie, that the honor and reputation of Traytours ſhoulde bée corrupted in theyr poſteritie: who render no more vnto theyr prince

to

to punishe their treasons, then the prince gaue their Auncesters to reward their good seruices. The prince created their Auncesters Earles, Barons, or as their callings are, and for their vertues suffered the honor to descend vnto their heires: then they that will worke Treason, and forget God, the kindnesse of their Prince, the vertues of their Parents, and loue to their Countrey, it is not ynough that they themselues die the death, but the Emperour Vespasian in a letter to his sonne Titus sayeth, the sonne of such a Traytor ought not to lyue: God thought no temporall punishment sufficient to chasten the rebellion of Corath, Dathan, and Abiram, he caused the earth to open her mouth and to swallow them vp and their houses, and all the men that were with Corath, and all their goodes, and they and all that they had went downe alyue vnto Hell, these be the words of the text: and certainely, the vengeance of God continually raigneth vppon Traytors. Chronicles make mention of millions of Treasons that haue beene punished, and of a few that haue had successe. Almost in euerie nation most of the auncient Nobilitie are eaten vp with Treason, and *noui homines* as the Romaines tearme them occupie their places through vertue. The learned Gentleman Maister Morrisine, in his inuectiue against Treason, sayeth, that the Treasons of great men ought to be set forth in their colours, because that blood is distained in Treason: he might also haue added, because a great deale of giltlesse blood is shead through their Treasons. I haue in other places sufficiently shewne the falles of Traitors, and therefore to withstand the temptation of ambition and enuie, the enemies of their Countreys peace and prosperitie, and vtter ouerthrowe of themselues and familie, this discouery, with praier for the assistance of Gods spirit may suffice.

Ioseph. de bel. Iud.

Nomb. 16.

CHAP.

CHAP. 3.

Of the reuerende calling of the Cleargie, the holineſſe that is required in theyr liues, and the lamentable miſeries that proceede of diſvnion in Religion.

BOth among the Iewes and Gentiles, and generallye throughe the whole worlde from the beginning vnto this day, the chiefe Priests, Bishops, and generally the professors of Religion, were much reuerenced, and in hye estimation among the people. The office of Aaron the Priest was of such credite among the Iewes, as enuie, and desire to occupie the rome, was the principall cause of the Rebellion of Corath, Dathan, and Abyram: yea, Gods owne words greatly honored Aarons Priesthood, when he sayd, The sonnes of Leuy should waight vpon him and the Tabernacle. Among the Heathen Romaines, the office of the chiefe Byshop was of such account, as Iulius Cæsar when he began to aspire, only laboured for that dignitie. And yet before the ambitious climing of the Pope, Chronicles make no mention that they were the head rulers of any gouerment. Among the Iewes the Prophets were priuiledged to reprehende the faultes of the Prince, but both the Prophets and Priestes were subiect vnto the sword and commaundemente of the Prince. King Iehoas appoynted Iehoiada the Bishop and the Priestes, how they shoulde imploy the money that was brought into the house of the Lord, and when they fulfylled not hys commandement, he sharpely reprehended them. Iehu put all the Priestes of Baal to the sworde. The Emperour Tyberius put the Priests of the Idoll Anubis to the sworde, because they were the instruments for the wanton Knight Mundus to commit adultrey (by theyr deceite)

Nomb.16.18.

Plut.de vit.Cef.

Reg.4.12.

Reg.4.10.

Ant. verd. lib. 4. 6.

deceipt) with the chaste Romaine Ladie Paulina. Yea, from the beginning, and to be short, at thys daye it can not be denyed but that the reuerence which is giuen vnto the Cleargie is due vnto theyr profession, and not vnto theyr person, and when theyr pompe was at the highest, the greatest Archbishop that offended in treason, had the tryall of a common subiect. Since then the holinesse of theyr profession priuiledgeth the Cleargie to reprooue the faultes of Princes, and giueth them place among the chiefe Peeres, they are bound, and holie Scripture commandeth them to glorifie God with theyr holie lyues, that theyr holy words may the better edifie men. Saint Paule setting downe the office of a

1. Tim. 3.

Bishop (and in that dignitie containeth, the ductie of the whole Cleargie) sayeth that he must be blameless, and so goeth on with many honest vertues, which are well knowne, and I pray God they may be as well followed of the Clear-

Pet. 1. 2.

gie. Saint Peter commandeth them to be of so honest conuersation among the Gentiles, that where as they backbited them as euill doers, they might see their good workes, and praise God in the day of visitation. A great many that would faine haue an excuse for wickednes, say, that the word of God is the life of the soule, and not the works of the Preacher, so that if the doctrine be pure, it skilleth not if the Diuell preach the same. The word I graunt remaineth pure, but the working will be to little purpose if it be deliuered by such a Minister, for the holy Ghost loueth not to accompanie the Diuell. I hope this small note shall worke no offence, whiche is not meant to instruct the Cleargie which amply knowe theyr dutyes, but reuerently to shewe theyr error, that are forgetfull of theyr duties. King Phillip of Macedon helde no skorne to be dayly remembred by a Page of his chamber, that he was a mortall man. Pope Sixtus the fourth, that vaunted how he passed Saint Peter because he had golde, siluer, and pretious stones, was not wroath with the beggerlie Frier that aunswered hym he lacked notwithstan-

ding

ding much of Saint Peters holynesse: for hee coulde not saie vnto the lame and impotent arise and walke: and certainely, although the Pope were bluntly crossed, yet he was thereby charitably counselled to labour rather to become holie, then riche, whiche is a speciall dutie in the Cleargie: for by theyr godlinesse they please God, and instruct men, when by the abuse of riches they may dishonor the one, and be an euill example to the other. With this admonition of the Frier, the blowe that a Countrey peisant gaue the Archbishop of Cullen, ought to be as patiently receiued of the Cleargie, as the bolde tale of the saluage Mylo was of the Senate of Rome. Vpon a daye as the Archbyshop trauelled accompanied (according to the custome of Germanie) with an armed troupe, a Countrey fellow encountred hym with a rude laughter, whiche the Archbishop noting, demaunded what moued him to laugh so, the fellowe aunswered, to see Saint Peter prince of the Prelates, who lyued and dyed poorely, to leaue suche wonderfull pompe and riches to hys successors: the Archbishop that was a little galled to excuse himselfe, said, my friends, I goe with thys companie, because I am a Duke, as well as a Byshop, whereuppon, the loute doubled his laughter, and boldly sayde, my Lord, I beseech you if the Duke which you speake of were in Hell, where shoulde then be the Archbishop? as who woulde haue sayde, that two professions become not one man, for sinning in the one, he can not be iustified by the other. King Richard the first laughed when he had gotten a great masse of money to make Hugh Pulath the Bishop of Durham Earle of Northumberland, & chiefe Iustice of England: See (quoth the King) what a miracle I can do, I can make of an old Bishop a yong Earle, but his myracle turned to the great dishonor of God, and mischiefe of the whole Realme: for the prelates by buying temporall honors (for thys King for money made many prelates Vicounts & Barons) some learned how to sell the peace and prosperitie Fabi. Chro.

of the Kingdome: this was the sound waie to strengthen the Popes Empyre, and the wicked pollicy that kepte vnder the Gospell, the light and life of saluation, when ambition crept into the Church, zeale fled out of the hart of the Cleargie, but which hath wrought the capitoll mischiefe of all, the inequalitie of estates betweene the highest and lowest of the Prelates, hath brought enuie into the Church, and with enuie a number of heresies and controuersies. Occasion, and millions of mens deathes and damnation, haue opened the venome of thys passion sufficientlie in the Chapter of heresies, and in sundrie other places in the Conquests of Enuy. Diuision of the Church of all calamities is the most grieuous, because it moueth a most mortall warre among men, and eternall torment vnto the soule: God for hys Sonne Iesus sake banishe thys dangerous passion forth of the Churche, and gyue the spirite of true knowledge vnto all the Cleargie, that with mutuall consentes they maye teache one sounde doctrine, to the glorie of GOD, and vniuersall peace and comforte of his people. Amen.

CHAP. 4.

Of the most honorable calling of the Iudiciall Maiestrates, of the waightinesse of theyr offices, with examples of Gods heauie iustice inflicted vppon partiall Iudges.

IN all good gouernments, necessitie hath taught princes where vertue is found, to honor it: and questionles, so waighty are the affaires of a Commonwealth, and so holie the iudgements of iustice, as the nobilitie or innobilitie, of the person not respected. The Magistrates or Ministers of these charges ought

ought to be chosen by the counsell that Iethro the Priest gaue vnto hys sonne in lawe Moyses, which was, that he shoulde chose among the people vertuous men, and such as feare God, true men hating couetousnesse, and make them heads ouer the people, and let them iudge the people at all seasons, &c. The waightinesse of which charge commandeth a hye honour and reuerence to be giuen to the Magistrate, who in the place of iustice, is the image of the Prince. And in all good Gouerments, the soueraigne Magistrate hath hys place next vnto the Prince. In Rome the Senators were called the Fathers of the Common wealth, and as the Father is honored and reuerenced of his sonne, so were they of the people. The Maiestrates or Philosophers of Greece were called Sages, whose wisedomes were so reuerenced, as nothing was done concerning warre or peace but what they allowed. Exod. 18.

The office of the Magistrate according to the Psalmist, is to defende the poore and fatherlesse, and to see that such as bee in neede and necessitie, may haue right, and as King Lamuell setteth downe, they must bee aduocates for the dombe, they must open theyr mouthes to defend the thing that is lawfull and right: and according to the counsell of Aristotle, in theyr iudgementes they must bee ruled neyther by loue, hatred, or gaine. That these duties may bee truely ministred, Cicero sayeth, that Sophocles counselled Pericles to make choise of Iudges that had not onely theyr handes, but theyr eyes chaste and continent. It behoueth that Iudges do not buy theyr offices, for as Alexander Seuerus sayeth, he that buieth, must needes sell, and therefore sayeth he I will suffer no Merchants of Estate, for if (quoth he) I suffer the one, I must needes indure the other, as a matter too seuere to punish him that buyeth, although he selleth. In Fraunce all the offices of iustice are solde, in Englande they are freely geuen: in the one, I knowe the administration is corrupt, I pray God the other be without faulte. Plato was so curious in the choise of iudiciall officers, Psal. 82. Offic. 1. Lampr. de vita Alexand.

as he gaue counsell to giue no dignitie or offices to the ambitious, or to such as coueted or sought them, but vnto such as meerely refused them: and aboue all he forewarned to make choyse of none that naturally were barbarous, rude, or rusticke, but of people that were ciuill, milde, iust, and wise, the which he figuratiuely compared vnto dogs, which are ordained to defende the shæpe, and to chase awaye the Wolfe. In Calcydone there was a lawe that nædie and vnworthie persons shoulde beare no office: but contrarywise, such as contemned riches, and contented to be inriched with most knowledge: and such manner of men were Curius, Fabritius, and Phocion. Alexander the Great teacheth Judges to iudge vprightly, by this obseruance, when any man complained, he stopped one of his eares to heare the aunswere of the defendant: and truely, iustice is neuer rightly administred, where the Judge giueth hys sentence before lawfull conuiction. It is a place of much honor to be a Judiciall Magistrate, but the temptation of money is so swæte, as when the world was nothing so corrupt in these dayes, the Poet was driuen to sing:

A worthy law in Calcydone.

Munera crede mihi capiunt homineſque deoſque.

In Englisth.

Beleeue me, giftes do catch both Gods and men.

Diogenes bæing asked what thing an office was, said, it was a dangerous beast, for (quoth he) it is as hard a matter for the Judges of the people to kæpe theyr consciences sound, as barefooted for a man to walke vpon sharpe stones vnhurt, or to thrust his hand into the fire, without the burning thereof. In all good gouerments there euermore haue bæne positiue lawes to bridle the iniustice of Judiciall Maiestrates. The false Judges that accused Susanna were stoned to death. Alexander Seuerus caused the corrupt Maiestrate Turinus to be smothered with the smoke of wette stubble, during whose execution, one cryed, With fume let him dye, that fumes hath solde. Thys Alexander defrayed the charge of all the Judges with an honorable allowance: that theyr offence

offence might be without excuse, and they⁊ punishmente without mercie, if they did iniustice fo⁊ money. The sentence that King Cambyses gaue vpon a co⁊rupt Iudge, deserueth eternall memo⁊ie, he caused hym to be slayed, and with hys skinne he couered a iudiciall Chaire, in which he placed the Iudges sonne to occupie the office of hys Father: and to feare him from b⁊iberie and all partialitie (besides the continuall sight of his fathers skinne) Cambyses gaue hym this sharpe item: Iohan. de proym. de sum. predi.

Sede sedens ista iudex inflexibilis sta.
Sit tibi lucerna: lux: lex: pelliſque paterna.
A manibus reſeces munus: ab aure preces.

In English.

Thou Iudge that sittest in this seate,
firmely sit therein,
And for thy light take thou the light:
the lawe: and fathers skin.
Superfluous bribes cut from thy ruling hand,
And in thy eares let no intreatie stand.

I nede not inlarge this Chapter with the positiue lawes of other Countreys, to hinder (as much, as pollicy may) the iniustice of Iudges, our English gouerment hath had a speciall care to kepe the seate of iustice from the staine of iniustice.

Fo⁊ to p⁊euent that autho⁊itie may not outcountenance right, neyther Lo⁊d no⁊ any other person may sit with the Iudges in open Siles, vpon paine of a great fo⁊feiture to the Quene. 20. R. 2. 3.

To p⁊euent that affection no⁊ hatred may hinder iustice, no man may be iudge of Assise in the place where he was bo⁊ne o⁊ is resident, vpon the paine fo⁊ euerie offence 100. pound. 8. R. 2. 2. 33. H. 8. 24.

Iustice shall be solde, deferred, o⁊ denied to no man, and the Iustices of any bench o⁊ Court whatsoeuer shall not let to execute the common lawe fo⁊ any commaundement that shall come vnto them vnder the great Seale, o⁊ p⁊iuie Seale: manye other penall charges are sette downe 9. H. 3. 29. 14. Ed. 3. 14.

vnto Iudges to binde them to the true administration of iustice, and all to little purpose, if the Iudge haue not the feare of God before his eyes: for positiue lawes, as the sage Cleobulus sayeth, are like vnto cobwebs, through which the hernets breake when the little flies are measshed. The lawe of man may stay iniustice, but the awe of God is only of force to banish it. You Iudges are Gods vpon the earth, listen then what the God of heauen sayeth vnto you: I say vnto you that you are Gods, but you shall dye like men. This was the charge of Moyses: Iudge righteously betweene euery man, and his brother, and the stranger that is with him, so that you know no faces in iudgement, but heare the small as well as the great, and be afraid of no man, for the iudgement is the Lords. The iudgement thus being the Lords, Iudges ought to be very circumspect to administer iustice without respect of persons: for his vengeance dayly maketh it knowne, that nothing is more odious vnto him then iniustice, corruption, and cruelty: they are the principall causes that God repented that he euer made man, & which moued him to destroy the whole world with water. God by his Prophet saith, that he will roote out the Iudge, it followeth why, because he hath solde the righteous for money, and the poore for shoes. Daniel said vnto the false Iudges that wrongfully accused & condemned Susanna, The messenger of the Lord standeth waiting with the sword to cut you in peeces. I coulde recite many fearefull examples, to witnes that Gods vengeance swiftly followeth the Iudge, that by partiall iudgement either vndoeth the poore, or sheddeth giltles blood. Among ỹ rest I haue selected these speciall examples following, to admonish, or rather to assure all iudicial estates, that God neuer faileth to reuenge their iniuries that in the bitternes of their sorrow demaund his iustice. At such time as the Templers were destroied, a Knight of that order, a Napolitane borne, by the generall iudgement of the people, was at ỹ pursuite of Philip le Bel King of Fraunce, vniustly put to death by the iudgement of Pope Clement the fifth: the poore Templar going

Psal. 82.

Deut. 1.

Genes. 6.

Amos. 2.

Daniel. 13.

Pet. mes. de cho. memo.

to

to execution, behelde Pope Clement and Philip le bel at a window, who in the bitternesse of his sorrow sodainly cryed out, Most cruel Clement, since there is no worldly iudge, before whom I may appeale to reuoke thy most cruell and vniust sentence pronounced against me, at the malitious pursuit of Philip of France, I therefore appeale thée and Philip both, as most wicked iudges, before ỹ iust iudge Iesus Christ, within one yeare to answere my blood which you most impiously shed, before whome I oppose my cause, which shall determine it without loue, gaine, or dread which blinded you: the knight was executed according to his iudgement, and about the time of his demaunde (no doubt, but by Gods iust iudgement). The Pope dyed of an extreame paine of the stomake, and in the like manner dyed Philip of France: semblable was the ende of Ferdinando the fourth, king of Castile, who putting to death two knights, more of displeasure than iustice, when neither teares nor prayers aided their innocencie, they cited the saide king to appeare before the tribunall seate of Christ, within thirtie dayes: the last whereof king Ferdinando (attached by death) failed not to make his answere. Baptista Fulgotius writeth, that a Captaine of the Gallies of Genes, who making a course vpon the seas, toke a foist of Catelong, in which there was a Captaine that neuer offered wrong vnto the Geneuoies: notwithstanding through the hatred the Geneuoyes bare vnto the Cattelans, hée commaunded that the captaine being taken prisoner, shoulde bee hanged: who in shedding manie teares, required that his euer well vsing of the Geneuoies might repeale the iniust sentence of death pronounced vppon him: but in the ende finding no grace, hee repaired to deuine iustice, and tolde the cruell Captaine, that synce he woulde procéede to execution of his bloodie iudgement, he appealed him by a certain day, before god who chastiseth vniust iudges, to render an account of his hard iudgement, at which day the Geneuoy Captaine failed not his apparance. Many other examples might be produced, but this is of most speciall memorie

moꝛy of the Archbyshop of Magonce in Almaine, whose iniurie was reuenged on the whole Citie of Magonce. As the renowned Poet Gontier in the life of the Emperour Frederick the first, and the the Bishop Conradus in his histoꝛie of diuers accidents, repoꝛteth, The sum whereof followeth. In the Citie of Magonce in the yeare of our Loꝛd, 1150. oꝛ there about, there was an Archbishop, named Henry, a man bewtified with al maner of vertues: This Archbishop like a good shepheard, seuerely coꝛrected al publike sins, & hauing a great care of his flocke, was very iealous of the honoꝛ of God, and of the loue of his neighbour, thꝛough enuie whereof the wicked bare him a moꝛtall grudge, and by false accusations accused him befoꝛe the Pope of disabilitie, and many other grieuous crimes. The Pope notwithstanding that he alwayes reputed him, a holy and a iust man, neuertheles could not denie his accusoꝛs audience. The Bishop hauing aduertisment of these enuious suggestions, to purge his innocency, chewsed among his friends a pꝛiest whom he had much aduanced, and especially loued, named Arnold. This Arnold being rich of spirit, Eloquence, and mony: so sone as he arryued at Rome pꝛicked foꝛward by the diuel, studied how to depꝛiue his Loꝛd of this dignitie, and to seate himselfe in the Archbishopꝛicke. And to come by the same, he subboꝛned two lewd Cardinals with a great sum of money: afterwards insteede of fauoꝛable speaking in his Masters behalfe, he spake much against him: saying, that he was moꝛe bounde to God, and the truth, then vnto men: and that in verie trueth the Archbyshop was guiltie of the accusation laide against him, by meanes whereof the Pope was moued, and abused with the repoꝛt: and therefoꝛe to pꝛoceede iudicially against the innocent Bishop: hee sent the two Cardinals, confederate with Arnold, into Almaine, who being ariued at Magonce, commaunded the Archbishop beforе them, and so partially heard the matter, but the one gaue sentence against him, by meanes whereof, he was depꝛiued of his dignitie, and Arnold (who had solde him as Iudas did our sauiour Chꝛist) was placed in his place: this

Gont. de vit. Fred. 1.

this iudgement being pronounced, the Archbishop Henrie there present deliuered these words. God knoweth that I am vniustly condemned: neuertheless I haue little care to appeale from your sentence, for that you shalbe soner beléued in your leasings, than I in deliuering of the truth: for this cause I receiue your iudgement, before the iust, and eternall Iudge which is Iesus Christ, before whom I adiorne you: The Iudges hearing the same, began to smile and bad him go before and they would follow after: This sentence was giuen in the yeare of our Lord a thousand one hundred fifty fiue. The Archbishop thus depriued, sustained his iniurie with great patience, and liued the residue of his life in a Monasterie, to conclude God would not suffer this wickednesse vnpunished, to the ende that the innocencie of the iust might bée knowne, one yeare and a halfe afterwards, Henry died in his Monestarie, and as it is to be hoped, mounted into the glorie he so desired. The newes of his death being come to Rome, the two Cardinals vppon a day being mearie together, saide that they failed to finde the Archbishop Henrie: but within few dayes after, the one of the two was so soundly strocken, by one of his owne people, that his intrailes issued out at his fundament, and so miserablie dyed. The other grinding of his téeth, and tearing, and eating his hands, dyed mad. Touching Arnold, for his cruelties, and seditions which he intertained among the people, he was so much hated, that one day being set in a Monestarie, hée was slaine, and after left thrée dayes among the diches of the Citie, where all the people men and women, exercised vppon his bodie, all the cruelties that might be possiblie inuented. Who so that is curious of more examples touching Gods seuere punishments inflicted vppon partiall iudges, nert vnto the sacred Byble, let him search the Actes and Monuments of the Church, collected by the reuerent deuine M. Iohn Fox, and he shalbe liberally, and profitably satisfied, and so I end this Chapter.

CHAP.

CHAP. 5.

Of the worthy reputation, of the Iustisers (whom we commonly call Iustices) of Peace: and of the publike benefite of their seruice being duely administred.

THere nede no other demonstration, to shew the worthinesse of their calling, that are Iustisers of Peace, then the signification of their office distribution, or administration of the right pretious blessing Peace. They are numbred among the eight beatitudes that are peacemakers: For they shalbe called the children of God. The greatest peare of England taketh not scorne of the office: yea by statute is chosen for that seruice, and to the intent that necessitie in such as lack liuing, may be no cause of iniustice, it is prouided that no person, that cannot dispend xx. pound land by the yeare shalbe a Iustiser of Peace, vnlesse they be certain selected men: Barrators, and men of euill name shall not be assigned Iusticers of Peace: Tresspasses committed and specified in the greatest part of the penal lawes, are committed to their examination, and determination. M. Lambeard and others haue written learnedly and largely of the administration of this office according to Law, but much (moreouer) may be said, of the administration thereof, according to Christian charitie and Iustice. The diligence of the Iusticers of Peace, is of power to kepe the Iudges idle in Westminster Hall, and the plow to be alwayes occupied in the Countrie: the true administration of Peace, is as well to appease ỳ discords of neighbors, as to apprehend felons and euill liuers. All controuersies in Law, grow either of violent oppression, stubborne mallice, or manifest folly: if the sute procede of violent oppression, what oppressor will be so cruell as to withstand the good mediation of these maiestrates, who for the most part are the principa

1.E.3.16.

18.H.6.11.

1.E.3.16.

principall men of the sheare: if of stubborne mallice, the accord that they shall make, wilbe farre more godly and profitable, than the agreement of the Law: for Law (for the most part) endeth controuersies, and increaseth mallice, when a friendly agreement determineth both, and if the matter be of light reckoning, it wil grow to a haule charge in Law: which a peaceable mediation would charitablie end. Almost there is no matter tried by law without this censure, It is pittie, it was not ended by friends: and truely in Christian equitie, this pittie, is a blame in the Iustisers of Peace, that they wil not looke into the discorde of neighbours, which is a breach of Christian Peace: and labour to accord them, which is a point of their duetie. The Right noble Lord, Francis late Earle of Bedford (whose life and death, is a mirrour, of true honour, and Christian nobility) when he liued in the westerne parts, in short time, so abredged the number of Nysi prius, as the Lawers murmured against his Charitie: but so honorable was the slaunder, as I may with charitie wish, that the example generally through England would begger their faculties: The Reuerend Iudge, the late Lord Dyer, would vsually say, if there came any controuersies of poore men to be tried at the assises, that ỹ parties were wilfull, or their neighbors without charitie, because their sutes were not quietly ended. I heard a question once moued, what was the cause that there were so many bad Lawiers: which was presently answered because there were so few good preachers: In deede although most ministers will generally speake against discord of nighbors in the Church, few of them do trauell to bring peace vnto their houses: their godly persuasions no doubt may profite with the honester sort, but the credite and authoritie of the other Maiestrate will preuaile against the most obstinate wrangler: I know in Bedfordshire, and in some other places, that once a weeke sundrie of the principall maiestrates, and of the chiefe deuines meete, the one to instruct the people in the rules of Christiantie, and the other to appease the controuersies of neighbours: If the example were generall this

The godly example of the late Earle of Bedford.

Saying of the Lord Dyer.

A question.

A charitable exercise.

general

generall benefite would follow, the oppressor would forbeare to doe iniurie for feare of shame: and the oppressed shoulde haue ease without expence of money. I am bound reuerently to confesse, that the honour and mercie of the Chancery Law, is a fountaine of compassion and sucker, for oppressed suppliants: but the court is so pestered with iniuries, as common course kæpeth a man nére hand foure yeares from iuditiall hearing: in which space as the tale goeth of a condemned man that vndertoke within tenne yeares to make a Tyrants Ape to speake, vppon this hope, that before the time were expired, the Tyrant, the Ape, or himselfe might haply die, so the oppressor hopeth, by the complainants expence, toile, and lacke of friends in such a lingring sute, to bring him to the agreement of his pleasure. Necessitie maketh many of these conclusions, contrarie to the law of charitie and good conscience, which the diligence (and charge in duetie) of these popular Maiestrates, would administer, to the glorie of god, and generall peace and commoditie of men.

Honour of the Chancery Law.

CHAP. 6.

Of the worthy reputation, of the godly Lawier, and the especiall benefite of his seruice, in the common wealth.

IYE enuious (that raise, misplcasing questions of the most morrall institutions, as the Spider drawcth poison out of the swétest flower) are like inough to slaunder my honest intent concerning the former Chapter: with a suggestion, that I couertly reproue Lawiers, and reproch the vertue of the Law: but their reasons censured by the wise, will proue as vaine, as their heads are void of vertue: no man that hath sense, will say, that to prescribe rules of health, it is any discredite to Phisicke, or dishonour to the Phisition; when the

health of man sheweth the reputation of either, as weake is his iudgement, that saieth a perswation to concorde and quietnesse among neighbours, is either a reproch to Law, or blame to Lawiers, when the commendation of the one, and office of the other, is to administer publike peace and prosperitie. The pollicy of this gouernement, hath made especiall choise of Lawiers, to be Iusticers of Peace: and for their profession they are abled for this commission, albeit they cannot spende the yearely lande contained in the statute. Fortescue saieth, that humaine Lawes are no other, than rules that instruct men, to do Iustice: it then followeth that Lawers are the principall instruments and anners of iustice: yea so necessarie is the studie and knowledge of the Lawe, as a man can hardlie discharge his duetie to God, his Prince, and countrie, that is ignorant in the Lawes of the Realme: The Romaines when they had banished their Tyrannous kings, and had erected their Aristocratia or Decemuirate gouernement, they trusted to the strength of their Lawes, the which faire written in tenne tables, they caused to be set vp in the market place, to the intent that ignorance might be no plea for any man that trespassed against the weale publicke. In all good gouernements there is a common Maxime, *Non excusat ignorantia iuris*. The ignorance of the Lawe excuseth not: And in this blessed gouernement, that euerie man might knowe his duetie, the greatest part of the penal lawes ought to bee plainely opened vnto the multitude, by the Iusticers or Iustices of Peace at their quarter Sessions, and the like is the charge of Stewards in their Leates, that the people may knowe the Lawes which they are bound to obey, so that it were an vnexcusable folly, to reproch the Lawe which according to the iudgement of Fortescue is an vncorrupt holinesse, and a daungerous madnesse to enuie generally against Lawiers, who are honored with right reuerende dignities in the common wealth: and yet with fauour let the Trueth bee spoken, from thinges of the greatest vertue, the worst vices are growne.

18.H.6.11.

Fort.fol.11.

Tit.liu.dec.i. lib 3.

Fol.8.

Religion

Religion is the holieſt of holy things, and yet Hereſie of ſins the moſt damnable, proceedeth of the wreſting of holy ſcriptures. Euen ſo Lawe, which in trueth containeth the verie iudgements of Iuſtice, vnto couetous, and naughtie perſons, openeth an hundred gappes, to robbe and vndoe their poore neighbours: and truely vpon the temptation of their oppreſſions, a man (ſauing the honor of the god) may ſay by lawyers as Cicero did by Poets, when he alowed the ſentence of Plato: and yet Cicero honoured god Poets, as appeareth by his Oration for the Poet Archias, in which he perſwaded the Citizens to receiue him, as one that would greatly honour and benifite the Citie. The like reputation and reuerence, I (and all god men ought to) giue to godly lawiers: how be it my cenſure is, that next vnto the heriticke, the wicked Lawier is the moſt daungerous perſon.

Cic. pro Archia Poeta.

CHAP. 7.

Of the honeſt reputation of the Yemonry, or husbandmen, the commoditie of their ſeruice, their aptneſſe to rebellion, with a direction for their quietneſſe, and commoditie.

WHo ſo ſhall conſideratiuely loke into the neceſſarie ſeruice of the Yemen and husbandmen of England, he may with the graue Cato rightly cal them *Aratores, & optimos ciues in republica*. Tyllers of the ground, and beſt Citizens in a common wealth: and as their trauell and continual labor profiteth, or more properly feedeth the whole Realme: ſo their inconſtant and ſeditious humors, are apt vppon euery light temptation to worke the diſturbance of the whole Realme, and therefore the pollicie of our gouernment, within the compaſſe of euery foure or fiue mile, in moſt ſhires hath appointed ſome one of the better ſort of the Gentlemen to be a Iuſticer

of

of peace among them, who (as is before ſhowne) is bounde to haue an eye vnto their behauiours, and an eare readie to heare and appeaſe their murmurings: and truely if any good counſaile may take place among the ſtubborne multitude, beſides the admonition of ſacred Scripture, which in manie places commaundeth obedience, and forbiddeth rebellion: the aſſuredneſſe of their myſerie, vndoing and vtter confution, forbiddeth them to runne from the motion of ſedition, as ſwift (if it were poſſible) as the fearefull Hare doth from the hungrie Grayhounde, for their daunger is farre more apparent, the Hare many times ſaueth her ſelfe, by the recouerie of ſome woode, but the poore and popular rebell lyeth open to all deſtruction. Noble men, Gentlemen, and the better ſort, if they ſée themſelues in perrill (as they are neuer ſafe that rebell) they haue ſwift horſe, ſecreat friends, and many couerts to ſhrowd them: but the ſhiftleſſe countrie men haue no ſucker but the princes mercie, which they neither deſerue, nor yet haue friends to acquire the ſame: if there were not innumerable examples to proue that they headlong runne vppon their deſtruction, and ſwiftly flie from their ſafetie and profite: it were a thing almoſt vnpoſſible, that the meaneſt ſort of men would be drawne into rebellion. I haue in many places of my booke ſhewen ſundrie examples of their vnconſtancie, and therefore heere will onely ſet downe what Chauſer writeth of their diſpoſitions vnder.

Oſterne people, vniuſt, and vntrue,
Ay vndiſcreete, and chaunging as a fane,
Delyting euer in rumors that be new:
For like the Moone you euer wax and wane,
Your reaſon halteth, your iudgement is lame
Your dome is falſe, your conſtance euil preueth.
A ful great foole is he that on you leueth.

But queſtionleſſe this mutabilitie, and anke-ward diſpoſition of the multitude, would be much reformed if the Maieſtrates, and godly myniſters would ſufficiently remember

them, of their dueties towards God, their Prince, and countrie. It is great pittie that such profitable members in a common wealth should runne into daunger of disloyaltie, for lacke of good instruction: yea it is great pittie (vnlesse in time of warre) that they should be carried farre from their labour: a poore countrie man that vseth a Lawiers chamber, is in as great a daunger as a Lambe that haunteth a Fores den: for how righteous so euer his cause be, yet the poore suter is sure to sing before his matter be ended.

Law measures right, with toyle, expence, and griefe.

There are many stoppes before a matter come to iudgement and many nyce quillets to ouerthrowe a good matter, so that if the countrie man wil direct his controuersie by this following compasse, hee shall finde more profite in the same, than in the counsell of the best Seriaunt, and first of all I wish him to way the working of giftes, by this sequele.

A poore man once, a Iudge besought, to iudge aright his cause,
And with a glasse of Oyle salutes, this iudger of the lawes.
My friend quoth he, thy cause is good, he glad away did trudge,
Anon his wealthy foe did come, before this partiall iudge.
A Hog well fedde, the churle presents, and craues a straines law,
The hog receiud, the poore mans right, was iudg'd not worth a straw.
Therewith he cri'de O partiall iudge, thy dome hath me vndone,
When Oyle I gaue my cause was good, but now to ruine runne.
Poore man quoth he I thee forgot, and see thy cause of foile,
A Hog came since into my house, and brake thy glasse of Oyle.
Learne friends by this this read of me, smal helpes a righteous cause,
When giftes do catch, both Gods & men, & friendship endeth laws.

This example is no other than a Morrall fore-warning vnto the inferiour sort, to forbeare controuersie with men mightier than themselues, least after much expence of mony they make but a badde ende, of a good cause, we are counselled in holy Scripture not to go to Lawe, with men mightier

then

then our selues, least we be more discomforted, with an vnsentence, than with an iniurious oppression.

Lawe is the supporter of all well gouerned Common weales, necessarie for al men, but not behoueful, for the poore to follow: in great mens controuersies, a needful instrument, in poore mens wrongs, a remedie too violent.

Iudges and other ministers of the Law, in the due administration of their callings, deserue great honour, reuerence, and reputation: for that Periurie, Oppression, and all manner of deceit goeth before them, that their eyes may beholde their actions of whose forfatures they are iudges: and in their footesteps, Vertue, Truth, and good Conscience, ready with the following multitude familiarly to conuerse: but sinne which with the first fall of Adam rose hath made gaine so sweete, and corruption so bolde, as now before a great number of them, vpright-dealing in vaine continually kneeleth for intertainement, and in their liueries all manner of deceit squareth among the multitude.

God and profitable Lawes, were so wrested in Glebulus time, a great Philosopher and one of the seuen sages, as hee saide Lawes were like vnto Copwebbes, through which great Yarnets broke, when the little flies were menshed.

Pythagoras compareth Lawe vnto a backe sworde, which smote the greater powers with the blunt, and the meaner sort with the eadge. By the wresting of Law, and other partiall workings, wee haue in Englande these by sayings, Might mastereth right: The Law is ended as a man is friended: A good purse, is better than a iust cause &c. Sir Thom. Smith de repub. anglo.

The wise Cato made this aunswere to one, that woulde haue the pleading place in Rome to bee couered with Canuas, like vnto the Theators, for that the heate of the sunne was verie hurtefull for the pleaders and their Clyantes heades. May (quoath Cato) for my parte, I rather wishe, that all the wayes to the place of

pleading were cast ouer with Galthropes, that the féete of such as loue so well pleading, shoulde feele so much paines of those prickes in going thither, as their heades doe of the sunne in tarrying there: Ye meant they were but idle, whot heades, busie bodies, and troublesome men in a Common wealth that did so nourish pleading: Good labourers and quiet men, coulde bée content to ende their matters at home, by iudgement of their neighbours and kinsefolke without spending so their money vppon procurers and aduocates, whom wée call Attorneys, Counsellers, Sergeants, and generally men of Lawe. Those hée accounteth profitable Citizens, who attende their honest labour and businesse at home, and not stande wayting and gaping vppon their Rolles, and Processe in the Lawe: as for the other by his iudgement it was no matter what mischiefe they suffered. This the graue learned man Sir Thomas Smith, writeth in his booke De republica Anglorum: and further saieth, That these busie heades, and inuentours of trouble, are men euen permitted of God like Flyes, Lyse, and other vermine, to disquiet them, who woulde imploy themselues vppon better businesse, and more necessarie for the common wealth. These men are hated and feared of their neighbours, loued and aided of them which gaine by Proces, and ware fatte by the expence of others: In the blame of these make-bates (as our English phrase is) farre is it from my intent, as in sundrie places I protest to scandilize the most necessarie vse of Lawe, or to reproch the good Lawiers. For if necessitie inuentris of all Artes, Polycies, and Mecanicall craftes, giueth honour to the Phisition of our corporall bodies, no doubt shée commaundeth a more larger regarde, and reuerence to bée giuen to the Phisition of the politicke body, who is the Lawier. Notwithstanding as the Medicine is of more auaile that preserueth health, than that which cureth sickenesse: Euen so the meane that keepeth neighbours in loue, peace, and Charitie, is more profitable than the authoritie that accordeth controuersies, is necessarie. For as

after

after the healing of a wound, there remaineth a scarre: euen so after the agreement of Law, there abideth mallice, which lying hidde like fire vnder ashes, kindleth fresh mallice, and neuer intertaineth faithfull amitie: It is then greatly to be pitied, that these simple men for the matter of fiue shillings should be vexed, arested, brought vp to Westminster Hall, and halfe vndone at the suite of troblesome persons, of the spoyles of these good men, a great number, of the swarmes of Attourneyes, and petifoggers liue. The gratious pollicie of this Realme, for the ease of these poore men, hath appointed in euerie countie Courtes, and giueth libertie to Lords of Manners, to holde Plea of actions vnder fortie shillings debt, but the corruption of those Courts are such, and the comming of these persons so pleasing, as almost euerie sunday, Latitates, prie about Countrie Churches for poore men: whereof many owe not the price of the Proces, and before the sute be ended, it oftentimes falleth out, that the plaintife, and defendant are both losers, and that these daungerous make-bates liue vppon their goodes, and painefull labours. This mischiefe woulde bee much eased, if charitie raigned among neighbours, or a godly care among the ministers of the Church, in trauailing to appease the discords of their parishioners, but especially as I here before haue saide: If the better sort of Gentlemen, and Justicers of Peace, woulde take paines in this godly exercise: whose perswasions no doubt might easily ouercome the most stubborne, and conuaie both benefite and quietnesse to either partie, and no doubt if the popular sort will be counselled for their profite and quietnesse, they shall finde these Maiestrates readie to redresse their iniuries so farre as Law and charitable perswation will helpe them.

A gratious pollicie abused.

OF THE ENGLISH

CHAP. 8.

Of the disposition and destruction of Atheists machiuillians and Timepleasers, with sundrie examples to the same purpose.

THe Prophet shewes, the foole in heart,
doth say there is no God,
In truth Gods iustice proues them fooles
that little feare his Rod.
But God except, who sees his thoughts and
spewes him from his mouth.
This foole the Atheist doth beguile, old age
as wel as youth.
He Protew-like doth shape himselfe, according to the time.
He (wretch) is neither whot nor cold, but cleaueth like to slime.
To the affections of the great, if fortune change their state,
He sets his foote vpon their throtes, of whom he fauned late.
He knowes that gods, which rule on earth, haue humors like to men
Not grosly, closely in his words, sweete flattery he doth blen.
He reads, and doth regard these faults, Loue, hate, and priuate gain
Through partiall domes, euen Iustice seate, with poore mens teares
doth staine.
He knowes lords letters beare a swinge, sic volo keepes in awe.
And Munera speaks not for the poore, that makes & marreth law.
He knowes as Diamonds set in brasse, haue but a slender grace,
So vertue in a poore attire, sits in the meanest place.
And therefore clothed all in pride, aboue he takes his seate.
And hath his tongue prepard to please the humors of the great.
Where fortune smiles, he euer faunes, and strongest parts doth take,
Where fortune frownes, father, brother, and friend he doth forsake.
The scripture saith, this cursed wretch, is neither whot, nor cold,
His conscience feeleth no remorce, in murthering yong or old.
The stranger and the farthest borne, he followes to be great,
And helpes, to cut his neighbours throte, his neighbors goods to get.

The

The widdowes teares, and Orphants spoile, he grieues not to behold,
But onely seekes to please himselfe, and hath no God but gold.
Religion yet to serue his turne, his cloake he still doth make:
VVhen as his Zeale is like a fane, that euerie wind doth shake.
This wretch, the prophet holds a foole: and so he doth him call:
VVhose building grounded all on wit, vpon his shoulders fall.

Examples of the miserable ends of Atheistes &c.

As I haue said, the (Atheists I meane) are armed with all worldlie pollicies of wit, to strengthen their purposes, & are the instruments in the practises of great Princes, these bee they that followed Abimilech when he murthered threescore and eight of his brethren: these be the firebrandes of the Pope and the two edged sword of Tyrauntes. If they bee instruments of anie goodnesse, their trauell is not of zeale, if they bee vsed in anie mischiefe they outrage without pitie: people farre more accursed then Pagans, for they hold a kinde of religion, and by the working of nature deale charitablie with their neighbours. Iudges 9.

But the reprobate Atheists contemne all religion, feare no God, and although they faine to please all men, yet they trulie loue not their owne kindred: for bee it to depose their Soueraigne, to spoile their Countrie, and to murther their dearest friendes, if they see likelihood in thier Treasons, they giue consent, if hope of aduauncement, they first set hand to their sword. But you monsters of humanitie, that are drunken with the strength of your owne wittes, and are bewitched with the hopefull successe of your pollicies, esteeme it for sound counsaile that I giue you to vnderstande, that the eternal God, whom you neither feare, loue, nor do acknowledge, seeth all your wicked pollicies in his vengeance, and frustrateth them with his mercie, he searcheth the reines and heartes, and will giue to euerie man according to his works. If you dig a pit to burie the innocent, looke to fall into it your selues: if you rayse a gallowes to hang them, be you sure, that you shall suffer thereupon: if you edge your sword to pearce Ierom. 27. Reuel. 2.

their hearts: trust to it your own intrailes will be the sheath thereof. What you doe, or would doe vnto them, shalbe done vnto you. Hamon set vp a payre of gallowes to hang Mardocheus the Iew, and he and his tenne sonnes, did die thereon. The false Iudges that sought the life of chast Susanna, were themselues stoned to death. Adonibezek that had cut off the thombes and great toes of three score and tenne kings, & had fedde them with Crombes vnder his table, being taken in battaile by Iuda chiefe of the Army of the Israelites, had his own hands & toes cut off, who confessing that God had done by him as he did by others, miserably died. If you Atheists regard not these examples in scriptures because you studie not the sacred Bible, looke into the examples of prophane Cronacles and histories of time, from whence you fetch you policies and cunning experiments: and you shall see in all ages, howe God returned the mischiefes of the wicked, into their owne bowels. Diomede fedde his horses with the flesh of men, and Hercules made Diomede fode for his owne Horses. Arnutius Peterculus hearing that the tyrant Amylius offered great rewards to him that coulde deuise any new kind of torture, presented the tyrant with a brasen horse, that he had inuented. Amilius iust in this cruelty, made him first to suffer the paines whith he had prepared for others. The like was the reward of Perillus, who presented the tyrant Phalaris with a Bul, which being heate with fire, with the outcrie of the poore patients woulde bellowe like a Bull. Apius Claudius called the prisons the proper houses of the poore people, but he himselfe by the commaundement of the Tribune of the people, was throwen into prison, where hee died among theeues and murtherers. The Emperour Caligula was a notable Atheist, and woulde in his vngodly actions alwayes dispight the Gods, but in the end as Sweronius testifieth, hee durst not repose in the night, he was so terrified with horrible visions, and he that so boldly mispraised the gods at the smallest lightning and clap of thunder, would in the night, hide himselfe vnder bedde, and in the day, in the most

Prophane examples of Atheists punished.

obscure

obscure corner, in fine, he was violentlie slaine by Chereus, Cornelius, Sabin, and other theyr confederates. Although the Heathen people worshipped not the true God, yet he seuerely punished the contemners of theyr superstitious Religion, not honoring any other.

Pausanius reporteth, that in the Citie of Cabira in Boetia, a mile distant from Thebes, there was a Temple dedicated to Ceres, into which all men were defended to enter saue the Cabirians, it fell out that Mardonius one of Xerxes Captaines with his army entred to spoile the same of a greate quantitie of treasure, but of the suddaine Mardonius and his companie were assailed with such madnesse, as leaping from high mountaines, clifts, and rocks, they all died miserablie. The like destruction happened to the souldiers of Alexander the Great, who hauing by force taken the Citie of Thebes, as they were at the point to enter the Temple, they were suddainely stroken and slaine by thunder from heauen. Phlegius king of Orchomenia not long after that he had rifled the Temple of Apollo at Delphos, and had slaine Philamon, that with a strong power came to reskew the same, had the greatest part of his Countrey destroied with an earthquake, and his people which were not slaine with firie dartes from heauen, sone after died of the pestilence: for which sacrilege and contempt of the Gods, Virgill supposeth that Phlegias is wonderfully tormented, and thus complayneth in Hell. Pausan. lib. 9. Æneyd. 6.

-Phlegias miserimus omnes
Admonet, & magna testatur voce per vmbras
Discite iustitiam moniti & non temnere diuos. In English.

Phlegias the most wretched of all. (rore
To all men thus with strained voice, frō shadowes dark doth
Be counselled, true iustice vse, & Gods contemne no more.

The Sabarites desirous to knowe the continuance of the felicitie both of themselues, and of their Citie, for their better knowledge counselled with the Oracle at Delphos, to whom Apollo the Pithian made answere, your land shall go to ruine, and your felicitie haue an ende, when you begin to make

make more account of men then of the Gods. The Ambassadours vppon this answere, assured the Sabarites that their felicitie was perpetual: persuading themselues, that it was a thing almost impossible, that there should be more reuerence giuen vnto men, then vnto the Gods. But it fell out not long after, that a Citizen beate his slaue neere vnto the Temple, who for his refuge fledde into the Temple, mounted the Altar, and imbraced the Idoll, from whence his master vnreuerentlie plucked him and gaue him many fresh blowes: the bondman escaped again, and ran for his last succour vnto the tombe of his maisters father: who for the reuerence hee bare to his father, not onlie forbeare to punishe him, but cleerelie forgaue his bondman his fault; which Amyris one of the former Ambassadours seeing, gaue the Citizens warning that the time of the Oracles aunswere was accomplished: who for his labor was accounted a foole: wherupon he counterfeited himselfe to be forth of his wits: and in this fained madnesse hee sold all his goods in the market place: and hauing got together a great masse of monie: hee went and dwelled among the Moores, waiting still for the newes of his countries destruction: and according to his expectation the citie of Sabyra, was shortlie after leuiled with the grounde. The armie of Cambises being 50000. with outragious stormes and tempestes was destroied: whose purpose was to sacke the temple of Hamon. All they that were with the Consull Q. Cepion, at the pillage of the Temples of Tholouse in Fraunce, they and all their familie died in one yeere, so that there was not one that carried a peace of the treasure into his owne house. The Romanes hauing taken Carthage, one among the rest dispoiled the image of Apollo of a rich robe of gold: but ỹ hands of him who committed this sacriledge, were found cut of, and fast nailed to the said robe. The example of Ptolomie the thunderbolt, of Brennus and diuers other Heathen Atheists, and contemners of their Gods and religion, might be applied to inlarge this admonition to our christened

Antho. Verd de diui. lect. 173.

Iustin. lib. 1.

Aul. gel. lib. 3 cap. 9.

(for

(for I cannot truly say christian) Atheists (who seeing this seuere vengeance inflicted vppon these Pagan infidels: and contēners of false Gods: if their wits be not as little as their grace) may assure themselues, that God will lay a more heauie vengeance vpon them, that contemne his Godhead, or at the least are careless of it, vsing religion as a garment, which at pleasure they put of and on: of all bads it is better to be of the worst, then of no religion, it is thus set down in the Reuelation: I know thy workes, that thou art neither colde nor hot: I would thou wart colde or hot: So then because thou art neither cold nor hot, but betweene both, I will spue thee out of my mouth. A miserable sentence, and yet iustly and dailie executed vpon these accursed reprobates, there is an opinion among wise and graue men, that a fourth part of christendome is inhabited by Atheists: who in the exercise of their tyrannie, ambition and reuenge outragiously violate the lawes of God, nature, and man. But albeit as the Psalmist saith: Their throte is an open sepulchre, and that the poyson of Aspes is vnder their lippes: though their feete bee swift to shed blood: though destruction and vnhappinesse is in their waies, and the way of peace they haue not knowen, &c. Yet the saide Psalmist saith to comfort the godlie: That they were afraid where no feare was: for God hath broken the bones of them that besieged them: yea they haue put them to confusion, because God hath despised them: I counsaile the Atheists, Machiuillians, & other Time-pleasers: to examine the successe and endes of the Disciples of Simon Magus and Machiuell, that were before them: fewe or none of them but haue ridde the horse Saian: their miserable ends shew that their practises are odious to God and man: Simon Magus to disgrace the Apostles, woulde take vppon him to flie, but in the middest of his iourney hee fell downe towardes Hell: his cunning brought him to confusion: Machiuel taught the Duke of Florence a policie to cut of his owne head, and (as it is dailie seene) their

Reue. cap. 9.

Psal. 14.

Psal. 53.

theyr pollicies are the halters that strangle most of theyr fellowes: if folly (for ouerweening wit is no better) made them not dronken, they woulde not be so mad to rayse theyr aduancement vppon the ouerthrowe of Princes and common weales. The Auncients say that they must ouercome a great manie enimies, as enuie, detraction, suspect, &c. and must step vp with opportunitie in a pleasing houre, that shall by any meanes obtaine the least fauour of a Prince. Through how many millions of dangers then must he runne, that by his single pollicie and strength laboreth to plucke a Prince from his throne: through more then the most of these Atheists can passe by the halfe, and he that with desired opportunitie arriueth vnto his purpose, by common destinie departeth not without destruction. Salomon sayth, that there be three things that go stiffely, yea foure that be comely in going: A Lyon whiche is strongest among beastes, a Greyhound which is strong in the hynder partes, a Ramme also, and a King, against whome, no man riseth vp: experience dayly sheweth, that no man vndertaketh that bolde aduenture, but he that wilfully falleth into destruction. These reprobate people for examples, haue the destruction of hundred to dismay them, to the aduancement of one to encourage them, and where the oddes is so vnequall, he that aduentureth vppon the perill, may be compared vnto him, that seeketh to darken the Sunne with a Candle. To conclude, albeit it were rather to be adiudged a myracle, then anie acte of humane perswasion to conuert a growne Atheist, to the feare of God, and true obedience towards hys prince, yet such as through wicked perswasions, and want of good instructions, are but newly fallen from the feare of God, into the exercise of the damnable and disloyall practises of Atheists, may no doubt be counselled by the examples of the confusion of these vipers, to loath and hate theyr vngratious wayes: and of the contrarie parte waighing the sure aduancement with which vertue honoreth her disciples, they may (which God graunt) be encouraged earnestly

Prouerbs. 30.

to

to follow those courses whereby God may be honored, theyr Countrey profited, and their owne credite dignified. There are two old verses among other precepts printed at the ende of *Magna Carta*, of the old impression, which containe a great perswasion to the studie of vertue, the right ladder of honor and estimation, with which for the vertue they containe, I conclude this present Chapter:

Vt ver dat flores, flos fructus, fructus odores,
Sic studium mores, mos census, census honores.

In English.

Euen as the Spring doth flagrant flowers bring,
Faire flowers, fruites, and fruites a pleasant tast:
From studie so, doth perfect manners spring,
From studie lore, in lore is honor plast.

CHAP. 9.

A conclusion of morall documents, concerning the duties of euery estate.

THese rites men owe to thee O God, which in the heauens art, Dutyes due to God.
Reuerence, honor, glory prayse, and prayer from the heart.

The gratious Prince a father is, where subiectes liue in awe, Vertues of a good Prince.
The good regarding with rewards, the lewde with scourge of lawe.

The subiect true vnto his Prince, this homage heere doth owe, Homadge of subiectes.
A faithfull heart, a feare through loue, an inward Zeale in showe.

The reuerent Iudge frō doming right, whom no regard may straine, Dutyes of Iudges.
Must Aristotles blames forsake, loue, hate, and priuate gaine.

Th'inferior sort must reuerence giue, vnto the higher power, Obedience of the inferiours.
Obay, and listen to their lore, let fortune laugh, or lowre.

These speciall vertues from a freend, still should or do proceede, Offices of a friend.
Aduise, assistance, faithfull loue, and constancy in neede.

The

OF THE ENGLISH

Conscience of Landlords.

The Landlord should so let his land, as his poore Tennant may
Both pay his rent, sustayne his house, and for his Landlord pray.

Duties of Tenants.

All Tennants slaues, and bondmen were, of youre records do shew,
Though now not so, yet to their Lords, they Zeale and fealtie owe.

Claime of neyghberhood.

The neighborhood of the neighbor good, this neighborhod doth claime
Good still for good, in casuall harme, a charitable blame.

Charge of Parents.

The Wise man sayeth the child is spilt, where parents spare the rod,
But cherishment with chastment ioyne, and see, they honor God.

Obedience of Children.

You children that long life do seeke, vnto Gods lawe giue eare,
Honor Parents, sustaine their age, that for your youth did care.

Office of Maysters.

You that a faithfull seruant seeke, regard this charge as lawe,
His wages pay, his seruice aske, and keepe him still in awe.

Dutie of Seruants.

Sometime the Romaines by their law their seruant lewde might slay,
And by all lawes the maisters will the seruant must obay.

VVarning for yong men.

Fresh youth, whose iudgement is but greene, aboue each other vice,
Forsake these three vndoing euils, women, wine, and dice.

Vertues in a Virgen.

These properties (regard them well) to you faire maydes belong,
A bashfull grace, a modest eye, ioynd with a silent toong.

Rules for the riche.

You that haue wealth, think others want, & thus impart your store,
Lend, giue, releeue, as neede requires, for to sustayne the poore.

Item for the poore.

You that are poore, abase your thoughts, for naught agreeth worse
Then thin soule fault, a prowde conceipt, ioynd with a beggers purse.

Counsell for Citizens.

In euery trade an honest gaine well gotten good men hight,
And God will surely blesse the hand, that wayes and measures right.

You

You ſouldyers both by land and ſea, Gods woonders ſtill eſcrie,
Liue you to dye, for fearefull death is alwayes in your eye.

Target for Soldyers.

Aſſure your ſelues you Atheiſts vile, that make at him a face,
That God in vengeance is at hand, where he is farre with grace.

Caueat for Atheiſts.

As I began, ſo I conclude, let all men feare the Lord,
And Preachers ſee that godly workes, with holy words accord.

Concluſion to the Cleargie.

To the Reader.

FRiendly Reader, I giue thee knowledge that vpon ſpeciall occaſion I haue before printed certaine appendants to this booke, viz. one Treatiſe called *A mirror for Maieſtrates*, which containeth at large in the graue orations and gouerment of the Emperour *Alexander Seuerus*, what is for the honor of Gentlemen, Citizens, and diuers other eſtates, and what is the diſgrace and vndoing of themſelues and their poſteritie, as alſo a morall Treatiſe of the reputation, vertues and (by abuſe) diſhonors of a ſouldier, whiche I wiſh thee for thy further pleaſure and profite to adioyne to thy generall Mirror, to which in right they belong. Thus commending vnto thee the fruites of my labour, and thee to the tuition of the higheſt, giuing moſt humble thankes to hys diuine Maieſtie, by whoſe goodnes thys worke is brought to an end, I end.

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FINIS.

OF THE ENGLISH

Conscience of Landlords.

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FINIS.